

APRIL 1949

Volume 147

Number 4

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE



Last year's Community Easter Sunrise Service in Forest Lawn Memorial Park, Glendale, California, with more than 35,000 worshipers present. The sermon was preached by President George H. Armacost of the University of Redlands

In This Issue

IN NEED OF THE RADIANCE OF EASTER

By Sanford Fleming



A New Year

Begins

May 1, 1949

“That God May Fulfil the Work of Faith”

A new fiscal year

A denominational program

for which to work and pray

Let us all as Northern Baptist churches adopt a unified budget; add to our increased regular giving at least as much as we gave to the past year's Shares of Success.

NORTHERN BAPTIST CONVENTION

MISSIONS PUBLICATION COMMITTEE: Mrs. Leslie E. Swain, *Chairman*, G. P. Beers, Mrs. C. E. Deems, A. S. Dodgson, S. B. Hazzard, Irene A. Jones, R. E. Nelson, H. D. Pickett, Luther Wesley Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson.

MISSIONS, April 1949, Vol. 147, No. 4, published monthly except July and August by the Northern Baptist Convention. Publication office 10 Ferry Street, Concord, N. H. Editorial and Executive Office, 152 Madison Avenue, New York 16, N. Y. Annual subscription \$2.00. In clubs of five subscriptions or more in the same church or community, \$1.50. Single copies 20 cents. Entered as second-class matter at the Post Office at Concord, N. H., April 22, 1933, under the Act of March 3, 1879. Accepted for mailing at special rate of postage provided for in Section 1103, Act of October 3, 1917, authorized January 3, 1940. PRINTED IN THE UNITED STATES OF AMERICA

THE QUIZ COLUMN APRIL

NOTE.—Questions are taken from all pages and occasionally advertisements. The Contest is open only to subscribers.

1. What happened on October 24, 1946?
2. Where has Baptist membership increased from 62,836 to 96,481?
3. Who relinquished a lucrative law practice?
4. What church was dedicated February 15, 1948 with 38 members?
5. Who baptized Marva Hasselblad?
6. Who is pastor of the Lenox Road Baptist Church, Brooklyn, N. Y.?
7. What people eat both wisely and well?
8. What Baptist college this year enrolls 365 students?
9. Who is Past President of Rotary International?

Note that this contest began with September and runs through June, 1949, and is open only to subscribers.

10. What mission field had 4,017 church members in 1948?
11. Who is T. B. Hou?
12. What ought to be read by every Baptist minister?
13. What church was organized on January 30, 1864?
14. Who addressed the Northern Baptist Convention in 1947?
15. Who is Dr. Hilda Lazarus?
16. Whose address is 222 Moncada Way, San Francisco, Cal.?
17. Who is Marjorie Penny?
18. What is the primary concern of the Baptist World Alliance?

Rules for 1948-1949

FOR correct answers to every question (180 questions) in all issues, September to June inclusive, a prize of a worthwhile missionary book or a year's subscription to MISSIONS will be awarded.

Answers should be kept at home until June and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

Answers should be written briefly. Do not repeat the question. Where two or more in a group work together only one set should be sent in and in such a case only one prize will be awarded.

All answers must be mailed by July 31, 1949 to receive credit.

WHO'S WHO

In This Issue

► MARION E. BRATCHER is Western Representative of the American Baptist Home Mission Society.

(Continued on following page)

MISSIONS

An International Baptist Magazine

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Publication Office, 10 Ferry St., Concord, N. H.

Editorial and Executive Office, 152 Madison Ave., New York (16), N. Y.

For subscription rates see page 198

Vol. 147

APRIL, 1949

No. 4

In This Issue

FEATURAL

EXPANDING HORIZONS IN AN AWAKENING AFRICA.....	Eugene A. Nida	206
BEHIND THE CENSUS REPORTS OF CALIFORNIA.....	Marion E. Bratcher	214
WAS IT REAL CONCERN OR EPHEMERAL ENTHUSIASM?.....	Mary Thomas	220
IN NEED OF THE RADIANCE OF EASTER.....	Sandford Fleming	211

EDITORIAL

THE BAPTIZED PURSE.....	203
THE WORLD TODAY.....	204
POLITICALLY PROSECUTED OR RELIGIOUSLY PERSECUTED?.....	224
EASTER (Devotional).....	212
RED LIGHT DANGER SIGNALS OF THREATS TO AMERICAN FREEDOM.....	224
THE WORLD OPPORTUNITY IN EVANGELISM AND BAPTIST RESPONSE.....	225
ONE NEW TESTAMENT TEXT ON WHICH THE MINISTER CANNOT PREACH.....	226
EDITORIAL COMMENT.....	226
THE GREAT DELUSION.....	227

GENERAL

CHALLENGERS OF YESTERDAY AND TODAY.....	<i>Charles A. Wells</i>	194
REMARKABLE REMARKS.....		210
FACTS AND FOLKS.....		219
SCANDAL OF THE CROSS AND MENACE OF COMMUNISM.....	<i>A. J. Eastman</i>	222
THE LIBRARY.....		228
NEWS FROM THE WORLD OF MISSIONS.....		230
THE ANNUAL MISSIONS CONFERENCE IN SOUTH INDIA.....	<i>Anne Hanseh</i>	230
THE FOREIGN MISSION CHRONICLE.....		233
EVIL TAKES NO HOLIDAY.....	<i>Reuben E. Nelson</i>	234

DEPARTMENTAL

WOMEN OVERSEAS.....	236
TIDINGS FROM THE FIELDS.....	238
THE CROSS WORD PUZZLE PAGE.....	240
AROUND THE CONFERENCE TABLE.....	241
MISSIONARY EDUCATION.....	242
THE BAPTIST YOUTH FELLOWSHIP.....	243
MISSIONARY EDUCATION FOR CHILDREN.....	246
THE OPEN FORUM OF METHODS.....	250

PICTORIAL

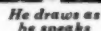
HE FINISHED HIS TASK.....	202
OTHER ILLUSTRATIONS (Listed in Detail).....	256

CARTOON NUMBER 158 BY CHARLES A. WELLS

IT IS almost incredible that during the early Christian centuries a small minority should have kept the world in turmoil and have wielded such immense influence. Cruel injustice and inhuman bondage existed in endless forms. Policial rulers and powerful economic interests wanted to maintain the "status quo" unchallenged and unchanged. With such conditions the early Christians refused to compromise. They practiced a sharing of possessions. *"All that believed had all things common. They sold their possessions and goods, and parted them to all, according as any man had need."* Possession of property meant strict stewardship. Wealth was recognized only as it served humanity and the Kingdom of God. Moreover, until about the year 400 A.D., the Christians were pacifists. Roman soldiers who became Christians threw away their swords. Is it surprising that Christians turned their world upside down?

It is not suggested that today's Christians must return to those early extremes. Nevertheless, it remains true that if in the name of love and redemption the church had continued to challenge the economic selfishness and the special injustice which the communists challenge today, the menace of communism would never have found the soil in which to sprout. "The challenge of communism will be met", said Prof. Kermit Eby at the Foreign Missions Assembly, "when Christians are more radical than communists but for better reasons." Our times call for an awakening from our inactive Christianity.—CHARLES A. WELLS.

An industrial community hopes for a repeat experience



"This industrial community will long be benefited by the unusual contribution these programs brought. Every evening was full of hard-hitting facts, — with a Christian interpretation that awakened and inspired. When can we repeat the experience?" — *Dr. Earven A. Andersen*, Ministerial Association, Alliance, Ohio.

WRITE FOR FURTHER INFORMATION

All engagements planned well in advance

The Charles A. Wells Conferences on
CHRIST and WORLD NEED
152 Madison Avenue New York 16, N. Y.

(Continued from preceding page)

► **KOPPOLE CHANDRAVATHY** is Professor of Telugu in the Woman's Christian College, Madras, India.

► ADDISON J. EASTMAN is chaplain of Judson College, Rangoon, Burma.

► **SANDFORD FLEMING** is President Berkeley Baptist Divinity School, Berkeley, Cal, and President, for the current year, of the Northern Baptist Convention.

► ANNE HANSEN is a missionary of the Woman's Foreign Mission Society, in India since 1945.

► **C. STANLEY LOWELL** is minister of the Wesley Methodist Episcopal Church in Washington, D. C.

► **EUGENE A. NIDA** is Secretary for Bible Versions for the American Bible Society. He recently returned from a visit to Africa where he spent some time in the Baptist mission field in Belgian Congo.

► **ALDEN L. STONE** is Director of the Christian Center at Dayton, Ohio.

► MARY THOMAS is the wife of Associate Secretary John W. Thomas of the Ministers and Missionaries Benefit Board.

► **MAIDA M. TRENT** is a member of the Home Mission Board and the wife of Rev. L. C. Trent, pastor of the Woodruff Place Baptist Church, Indianapolis, Ind.

NORTHERN BAPTIST CONVENTION

San Francisco, May 30 — June 3

100th ANNIVERSARY FOUNDING OF BAPTIST WORK IN CALIFORNIA

Special trips, to take every advantage of diverse route privileges of roundtrip railroad tickets to California, are here offered to Lay and Clergy delegates. See *America*, and as much of the West as you can, when you go to San Francisco.

"THE CENTENNIAL TOUR" — Westbound

Will you join us westward bound? Leave East and South, May 25, assembling with others at Union Station, Chicago, May 26 to depart at 11:00 P.M. in first-class Pullmans via C.B.&Q. At St. Paul 9:00 A.M. May 27 and Minneapolis 9:25 A.M., convention-bound Baptists from north central states join our train along the N.P., and during the afternoon, western Minnesota and North Dakota friends come aboard as we ride along the upper Mississippi River, skirt some of Minnesota's 11,000 lakes and cross the rich Red River Valley.

May 28 will be "American Rockies Day", traveling in scenic splendor from sunrise to sunset in magnificent mountains, with delegates joining from Montana, Wyoming, Kansas, South Dakota, Nebraska, Idaho and Washington — Interesting Cities: Livingston, Yellowstone's gateway; Butte, "greatest mining camp on earth"; Missoula, University City; Sand Point, on Lake Pend O'Reille and Spokane.

Sunday, May 29. In Portland, the "Rose City" on S. P. & S. Ry., Ar. 7:35 A.M. Church in morning. Motor trip in afternoon, Columbia River Highway, Cascade Locks and Bonneville Dam, where the salmon climb fish ladders. Leave Portland 4:50 P.M., S. P. through Oregon and California, arriving San Francisco 11:20 A.M., May 30.

Convention May 30 through June 3. After convention "The Centennial Tour" offers two plans: "1A," to Yosemite National Park, Mariposa Big Trees, Fresno, and staying in Los Angeles June 6-8. Or, "1B," direct to Los Angeles, June 4-8. Both "1A" and "1B" unite to leave Los Angeles at 1:30 P.M., June 8, Santa Fe, to Grand Canyon National Park, including motor trips there June 9, arriving Kansas City early A.M. of June 11 and Chicago 3:45 P.M.

Inclusive costs from Chicago range from \$265.40, and from New York \$358.45, one person in a lower berth. Ask for detailed information and costs from your home city. Please clip and mail:

"BAPTIST FELLOWSHIP TOUR" — Eastbound

Will you join us Eastward Bound? Post-convention trip \$24.90. If you have traveled to San Francisco direct, or via Los Angeles, San Diego or any of the excellent southern or central railroad routes, and desire the maximum benefits from your ticket, plan to return North with our "Baptist Fellowship Tour," after convention. Leave San Francisco 7:20 A.M., June 4 via Southern Pacific. Daylight through scenic Northern California. Portland, with "Rose City" sightseeing early morning and church June 5. Seattle motor tour in late afternoon. Ocean cruise in modern stateroom, S. S. Chinook 11:45 P.M. Arrive Victoria, British Columbia, 7:10 A.M. June 6. Sightseeing tour in Victoria. Leave 5:00 P.M. by steamer. Arrive Seattle 9:30 P.M. Leave 10:30 P.M. Northern Pacific.

Tuesday, June 7, Spokane at 8:15 P.M. Motor tour to Grand Coulee Dam, "8th Wonder of the World." Leave Spokane 9:25 P.M. in our comfortable Pullmans. On June 8, we travel through beautiful mountains all day to Livingston, Montana, where at 4:00 P.M., a motor tour in the Yellowstone River Valley has been arranged. This is the loveliest season in Montana and our tour reveals landscapes of unexcelled majesty. Overnight in our sleepers.

Yellowstone Park Day, June 9. The park hotels aren't open until June 20, but the "Baptist Fellowship Tour" will have a pre-season glimpse and a 130-mile sightseeing tour amid the grandeur of the Yellowstone River and Gardiner Canyons, through Gardiner Gateway Arch to Eagle Nest Rock, Boiling River, Mammoth Hot Springs, Terraces, with a dozen bold 10,000 feet peaks on the skyline. Many wild animals are seen at this season. Return to Livingston, after a full day of inspiring sightseeing. Lv. Livingston 10:25 P.M. Ar. Minneapolis 9:27 P.M., June 10, Arrive Chicago 7:45 A.M., June 11. Arrive Omaha, Kansas City, St. Louis, etc. on the 11th also.

Enroll for the "Baptist Fellowship Tour," and for the modest tour cost of \$24.90, you'll receive sightseeing trips in Portland, Seattle, Victoria, Spokane — Coulee Dam, Livingston, Gardiner-Yellowstone, also the steamer journey Seattle-Victoria, taxes paid. For detailed information, and costs returning from San Francisco to your home city. Please clip and mail:

MR. V. L. BEDELL, Northern Pacific Ry.
630 Fifth Avenue, New York 20, N. Y.

Please furnish details about "The Centennial Tour" from my home

city of _____;

city street and number zone
I prefer: Lower for—; Upper—;
1 or 2

Compartment—; Drawing Room—;
1, 2 or 3 1, 2 or 3

The names of those occupying this space will be: _____

and _____



M. M. GOODSILL, Northern Pacific Ry.
914 N. P. Bldg., St. Paul 1, Minn.

Please furnish details about "The Baptist Fellowship Tour"

from San Francisco to my home city of _____

city
street and number zone
I prefer: Lower for—; Upper—;
1 or 2

Compartment—; Drawing room—;
1, 2 or 3 1, 2 or 3

The names of those occupying this space will be: _____

and _____

CHRISTIAN EDUCATION

CONTINUING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS
by BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Like all other enterprises and institutions today the American college, and particularly the denominational institution, faces difficult financial problems in this era of postwar inflation. Although tuition fees have been increased, this increase in revenue is offset by the higher costs of maintenance and operation, and by the decline in income from invested funds occasioned by lower interest rates.

Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support. They can be recommended with confidence to any young people who are interested in a college education, or who are planning to enter the ministry, or missionary service either at home or abroad.

WILLIAM JEWELL COLLEGE

Nationally Known as
"THE CAMPUS
of ACHIEVEMENT"

One of the outstanding Baptist colleges of America—the student body each year is composed of young men and women from 32 to 37 states.

Limited Student Body

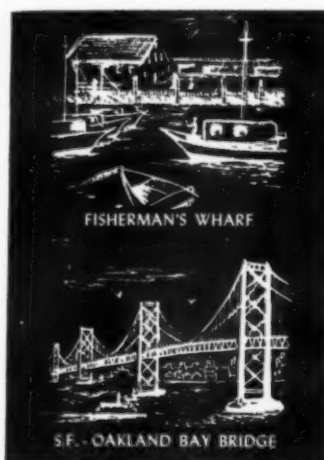
APPLICATIONS SHOULD BE MADE EARLY

William R. Riggs
Enrollment Director

Fall Term Opens
SEPTEMBER 8, 1949

WALTER POPE MINNS, President

LIBERTY, MISSOURI



WELCOME!

We join with all California Baptists in extending to you a cordial invitation to attend the Northern Baptist Convention in San Francisco, May 30–June 3.

BERKELEY
Baptist Divinity School

President SANDFORD FLEMING, Ph.D.
2606 Dwight Way Berkeley 4, California

CROZER THEOLOGICAL SEMINARY

Chester, Pennsylvania

A fully accredited divinity school that provides high quality training for the parish ministry

The home of the library and historical collection of the American Baptist Historical Society

EDWIN E. AUBREY, President

New York's Summer Arrived in February

While immense areas in the West were experiencing the worst winter weather in many years, New York was basking in February sunshine and temperatures more like those in June. On February 16th the thermometer climbed to 71 degrees, the highest February record in the history of New York's Weather Bureau.

This balmy little month of February also registered an increase in MISSIONS' circulation. The postman delivered 2,682 subscriptions, as compared with 2,621 in February, 1948, a net gain of 61 for the month.

That lifts the score to 165 months of gain and 29 months of

loss during the past 16 years of present magazine management.

To all subscribers, Club Managers, pastors, and friends of MISSIONS who had a part in thus registering another month of gain, MISSIONS expresses hearty thanks.

Your help is still needed month after month to continue a steady

upward trend in circulation. It is only through a volume circulation that MISSIONS can satisfactorily meet the menace of inflation magazine production in these days of high wages and high paper costs, and likewise render the maximum service in making Baptists acquainted with their missionary enterprise at home and abroad.

An Escorted Tour To San Francisco

For Baptists who enjoy traveling to a Northern Baptist Convention in a party and who like to be free from travel details in making a sightseeing journey before and after their attendance at the Convention, an escorted tour is being arranged by Dr. Gordon H. Baker, Pastor of the Lenox Road Baptist Church, Brooklyn, N. Y. Those interested should write him immediately at 366 Lenox Road, Brooklyn 26, N. Y. The tour will include Chicago, Seattle, Portland, San Francisco, Los Angeles, Hollywood, and the Grand Canyon, and will start from New York May 22 and return to New York June 9. See his announcement on page 230.

The Front Cover

For the 23rd annual Easter Sunrise Service March 28, 1948, in Forest Lawn Memorial Park, Glendale, California (*see front cover picture*), more than 35,000 worshippers gathered to hear the Easter message delivered by President

WAYLAND Academy

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WEIMER K. HICKS, President
Box M, Wayland Academy
BEAVER DAM, WISCONSIN

College Is Not All Work and No Play!



FOUR FRANKLIN COLLEGE CO-EDS WHO RODE A BOBSLED TO THE COLLEGE GYMNASIUM TO REGISTER FOR SECOND SEMESTER CLASSES



ALL WORK AND NO PLAY could easily make college life monotonous, but students at Franklin College mix pleasure and good times with their studies. Students from Hong Kong and Arizona and California enjoyed the snow in their first experience with this type of weather. Registration Day also found a campus organization sponsoring an all-school party to complete another eventful day.

Tomorrow will find these students getting acquainted with new classes and new instructors as they settle down to class work. New classes offered this semester included photography, business and professional speech, seminar on the foreign press, industrial accounting, and several new psychology and sociology courses.

Two additions to the faculty were made at mid-semester, thus maintaining the Franklin College ratio of one professor for 15 students.

Franklin students are kept busy at college, but they are near enough to Indianapolis (*30 minutes*), to attend concerts, professional sports events, and various other activities available in a large city. The city of Franklin is a small, friendly town of 10,000 people which offers the student the quiet surroundings conducive to study.

Registration date for next fall's semester is September 12, 1949. There is still time for you to send in your application. *Write to the Office of Public Relations for information and for admission blanks.*

FRANKLIN COLLEGE

FRANKLIN, INDIANA

George H. Armacost of the University of Redlands. Dr. Armacost is also President of the American Association of Baptist Colleges. The speaker's platform was decorated with more than 50,000 Easter lily blooms grown at Forest Lawn for this occasion. For the traditional Flight of the Doves 200 white doves, symbols of peace, were released beneath the tower while the Schulmerich Carillonic Bells played Mendelssohn's, "O For the Wings of a Dove." A symphony orchestra, grand opera soloists from New York, and a choir of 300 voices furnished the music. "The resurrection of Jesus", said the President of Redlands University in his Easter message, "is God's answer to man's most persistent and perplexing question. If a man die, shall he live again?"

The world-wide progress of Christianity is due to the effectiveness of the Christian answer to this question", he continued. "The human spirit would be weak and depressed without this Christian

hope. It is the belief in God and His way of life that purifies and invigorates character and produces a nobler type of man." The attendance was the largest of any Easter dawn service throughout the United States.

Instructions to Subscribers

	SUBSCRIPTION PRICE		
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In Clubs (5 or more)	1.50	1.75	1.95

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Bills, coins, stamps are sent at sender's risk. When you receive notice that your subscription has expired, renew it at once. If you have not already done so, use the blank enclosed in your final copy. Give the blank and money to your Club Manager; if there is none, send directly to us. Please sign your name exactly as it appears on your present address label.

Sometimes a subscriber who has already renewed may receive this blank, the renewal having reached us after this copy containing the blank has been mailed.

When reporting change of address send both the old and the new address.

LETTERS

From the Editor's Mail Bag

The cover picture on December MISSIONS is all right and Dr. J. H. Garst (*February Letters from the Editor's Mail Bag*, page 68), is in the wrong. Ever since the year one, Christians have seen the Wise Men adoring the Infant Jesus in the manger at Bethlehem, while he was yet in "swaddling clothes", and not 40 days later. Moreover, the best New Testa-

"WHAT GOD HAS WROUGHT"

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26 Northern graduates teaching in Christian schools and colleges.

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DR. HERBERT L. SPENCER
President
LEWISBURG, PENNSYLVANIA

ment exegesis holds to this view.—
Rev. Mitchell Bronk, Philadelphia, Pa.

I find it hard, to understand MISSION's constant attacks upon the Southern Baptist Convention. As a member of its Home Mission Board, I would like to reply to your statement in the January issue. The Home Mission Board was not making a plea for an increased budget. A motion had been made to deduct a certain percentage from its budget and to apply it to that of the seminaries. In your closing statement you say, that "The Board regards as negligible its own immense evangelistic opportunity among Negroes, share croppers, mountain whites and other Southern people in need of the gospel compared with the opportunity offered by expansion into Northern territory." Having been identified with the Home Mission Board for 12 years, I can say that the Board does not regard its opportunities along these lines as negligible. While pressing forward in those activities in the South in an aggressive program, the Board has been challenged with

other open doors. There is no desire on our part to invade Northern Baptist territory, but where doors stand wide open and the need is great and the call is urgent, the Home Mission Board feels that it should respond. I feel, therefore, that in your editorial position you could do much to draw our Baptist people together rather than to widen the breach which now exists.—
Rev. K. Owen White, Washington, D. C.

Note—MISSIONS feels free to criticize when and where criticism seems warranted and free likewise

to praise when and where praise seems justified. For praise of Southern Baptists see Editorial Comment on the Ku Klux Klan on page 227.—Ed.

Upon opening the latest issue of MISSIONS, which is always an experience of pleasure, I was delighted to find a review of my book. It would appear that you really read the book and that you sensed the more pertinent issues discussed in it. In fact, I would be disposed to accord MISSIONS a

Colby's Missionaries

DURING its 131 years of service to Christian education, Colby College has made a contribution to missionary endeavor that gives it high rank among Baptist institutions. Beginning with its first graduate, George Dana Boardman, no less than 76 alumni have entered missionary service. Of late, Colby men and women have been stationed in the mission fields of Burma, China, India, Japan and the Philippines. Several children of missionaries are among the undergraduates.

Such facts help explain the strong Christian atmosphere which is one of the cherished traditions of Colby College.

A Four-Year Liberal Arts College

Pictorial booklet on request

JULIUS SEELYE BIXLER, Ph.D., D.D., President
Waterville, Maine



*Another
Milestone*
IN
BMTS HISTORY!
**VICTORY
CELEBRATION**

April 26th, 1949

The Current Development Program will pay for this new home and the construction of a Chapel.

YOU ARE INVITED! 68th Annual Founders' Day Banquet!

Join in the celebration of this \$250,000 Victory

Speaker: **DR. C. OSCAR JOHNSON, President, Baptist World Alliance**

BAPTIST MISSIONARY TRAINING SCHOOL

510 WEST WELLINGTON AVENUE

CHICAGO 14, ILLINOIS

certain pre-eminence among the many reviewers who have noticed the volume. This is meant to express my deep appreciation.—*Rev. J. M. Dawson*, Washington, D. C.

NOTE—All books reviewed in MISSIONS are actually read by the reviewer. Reader Dawson refers to his book, *Separate Church and State Now*, which ought to be read by every Baptist minister.—Ed.

As one of the 23 students from England to whom you referred in your editorial on "The Flood Tide of Foreign Students Shifts to Russia," I was interested in your comments. I feel that the reason for the sharp decline in foreign students in the United States is more likely to be found in the red-tape difficulties and restrictions by the United States Immigration Officers. Apparently your State Department and your Department of Justice do not look at the problem in the same way.—*Edward W. J. Avey*, St. Paul, Minn.

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Regarding your editorial on foreign students in the United States I write to say that I was born in Canada. More than a year ago I began correspondence with an American consulate to secure permission to enter the United States for post-graduate theological study. I am an ordained minister of the United Church of Canada. While I was treated politely, it was obvious that no advice or help would be extended by that office and that every difficulty was placed in my way. Another student had similar difficulties. In desperation I finally transferred my request to another consular office and there was granted an immigration visa. This other student and I have both agreed that if we had known the difficulties that were to be placed in our way we would have gone to Europe for our graduate study. I believe that your Department of State is concerned and sincerely desires to welcome foreign students, but some clerks and minor officials seem to nullify the State Department's policy.—*Rev. S. R. Vincent*, Columbia, Ohio.



Remember the Day
Sunday, April 24

"Christian Leaders for the Future . . ."

This will be the theme for the observance of
BAPTIST EDUCATION DAY, Sunday, April 24, 1949
in churches throughout the Northern Baptist Convention.

This annual event gives Northern Baptists exceptional opportunity to become better acquainted with their schools, colleges, seminaries, University Pastors, and students.

**The Board of Education and Publication
NORTHERN BAPTIST CONVENTION**

152 Madison Avenue

New York 16, N. Y.



One for all — and all for ONE

Six different races or nations are blended in this young basketball team sponsored by a California Christian Center.

But they're *all* Americans — all *one* team. And they play under the banner of One who also grew in wisdom and stature and in favor with God and man.

This team is *your* team, because your love and gifts made a place for them to play and a Christian coach to train them. Won't you keep on helping them — and help yourself at the same time?

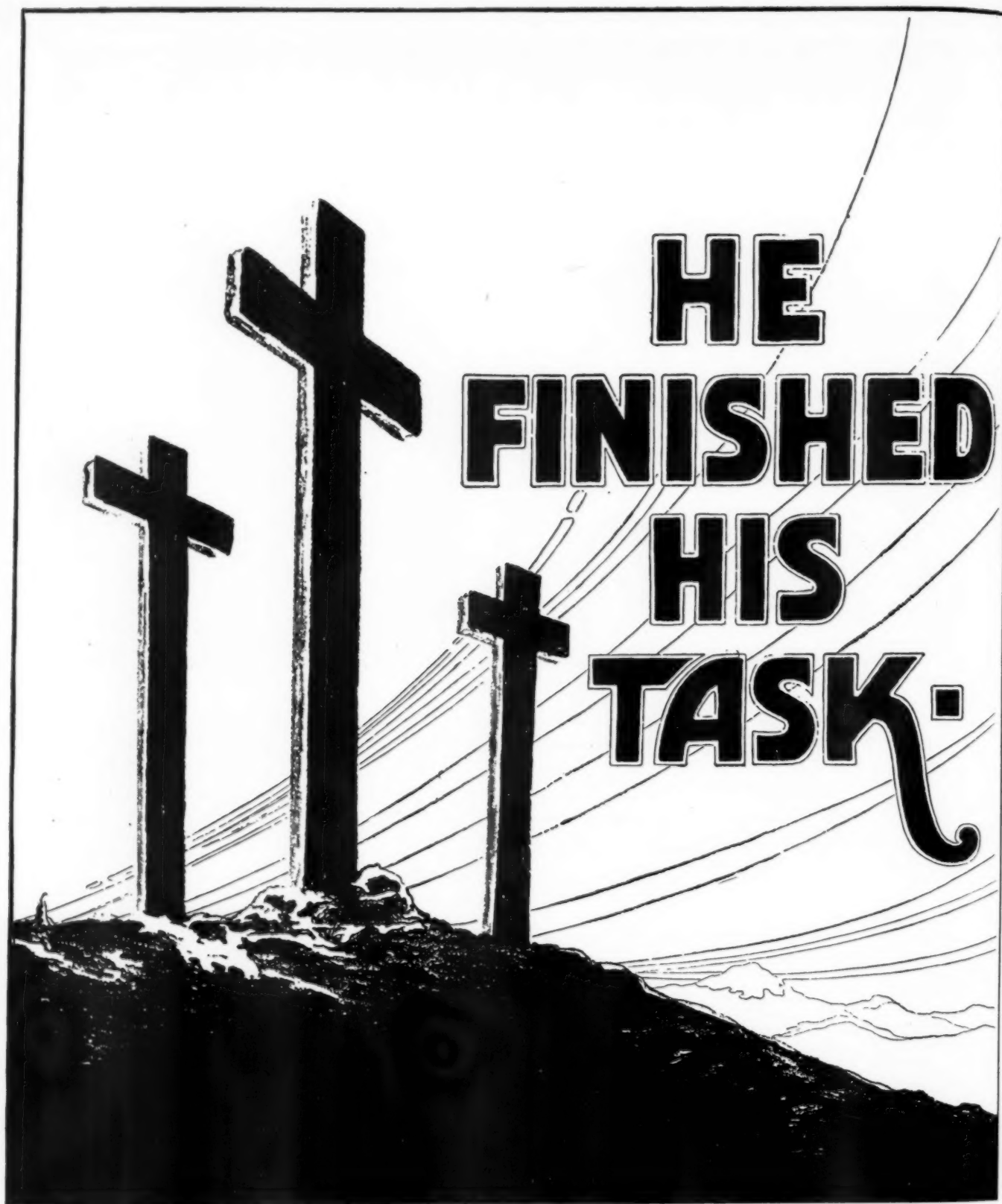
If you invest your money in an Annuity

with the Home Mission Societies, your money goes to work for you, the very day your check is received. It assures you a dependable income for life. Then, when you need it no longer, the remainder is released for the varied work of your Societies—and teams like this



WRITE TODAY FOR INFORMATION

DR. G. PITT BEERS, The American Baptist Home Mission Society, 212 Fifth Avenue, New York 10, N. Y.—or—MISS EDNA R. HOWE, Woman's American Baptist Home Mission Society, 152 Madison Avenue, New York 16, N. Y.



Not many readers will recall this poster which originally appeared in MISSIONS 25 years ago, in January, 1924. Drawn by M. H. Fadner, it was displayed on the bulletin boards and in the vestibules of thousands of Baptist churches to promote the completion of the five-year New World Movement financial campaign that culminated at the Northern Baptist Convention at Milwaukee in May of that year. Most of today's readers of MISSIONS were then children in Sunday school and do not vividly remember that interesting and significant period in Northern Baptist history. Today's challenge to this generation of Baptists is comparable as they face the close of the current fiscal year on April 30th and the importance of coming to the San Francisco Convention with the missionary budget raised in full. See editorial on the opposite page and Dr. Reuben E. Nelson's meditation on page 234.

MISSIONS

VOL. 147. NO. 4



APRIL 1949

The Baptized Purse

IN a sermon in New York's Riverside Church Dr. Robert James McCracken told the story of a boy who was baptized by Dr. Gilbert Laws of England. Owing to a shortage of help in the dressing rooms, Dr. Laws personally helped the boy after his baptism. From his wet garments a little brown purse fell to the floor. "Is this yours?", asked Dr. Laws. "Yes, sir," said the boy. "You see, sir, I wanted my purse baptized also."

Never have the American people been more starkly in need of having their purses baptized and consecrated to high and worthy causes. Never were they so prosperous. Total personal income reached a level of \$214,000,000,000 for the year 1948. *The New York Times* totalled last year's cash dividends at \$5,750,000,000, highest of any year since the war. The U. S. Labor Department estimated average earnings of factory workers at \$55 per week, highest in labor history. The American people, says *United States News*, are eating one-sixth more per day than before the war. They eat more cheese, eggs, vegetables, meat, milk, fruit; they eat less bread, butter, potatoes, three weight-increasing foods. *Evidently they eat both wisely and well!* More spectacular prosperity proofs are the fabulous expenditures for liquor, amusements, gasoline, endless assembly lines of new cars, and the highway congestion every Sunday throughout the United States. In spite of current modest unemployment, American prosperity is a solemnizing fact, the like of which heretofore the world has never seen.

Contrast this fantastic American well-being with the poverty and ruin in Asia and Europe, the desperate plight of the homeless and hungry, the grim fate of displaced persons, the spiritual destitution of multitudes who know not the way,

the truth, and the life as revealed in Christ, and the agonizing fear of loyal Christians in mission lands who anxiously wonder if America's complacent, prosperous, powerful Christians will sustain or forsake them.

As in other years, April is the closing month of the Northern Baptist missionary fiscal year. For many scores of Baptist enterprises and for hundreds of mission stations, April 30th this year is fraught with majestic hope or tragic disillusionment. Much depends on what happened a few days ago on SHARES OF SUCCESS Sunday. Baptists also share in the current fabulous American prosperity. In most cases without sacrifice they can if they really wish, easily meet the needs of the year and thus share in a great achievement next month at San Francisco.

For its 1949 financial appeal New York's Salvation Army adopted a slogan, "Their faith and their hope need your charity." It is singularly appropriate also for Baptists. All across the earth the faith and the hope of multitudes of people need the charity of American Baptists. In many Baptist churches the congregations sing as an offertory hymn,

We give Thee but Thine own,
Whate'er the gift may be;
All that we have is Thine alone,
A trust, O Lord, from Thee.

In that spirit Baptists will baptize and consecrate their purses and will give their professed loyalty to Jesus Christ a worthy and tangible expression. With full recognition of what Christ has meant for them individually and as a people in these days when their historic principles of religious freedom are in jeopardy in so many areas, they need on April 30th to express more generously what they propose to do in return.



The World Today

Current Events of Missionary Interest



The Cathedral of St. Peter in Rome, largest cathedral on earth, and behind it Vatican City, the Palace of the Pope, and the headquarters of the Roman Catholic Hierarchy

Meeting the American Challenge of the Roman Catholic Hierarchy

ON the evening of January 27, 1949 a large audience assembled in Washington, D. C. at a national conference on church and state. In spite of a wild, rainy night, the mammoth Constitution Hall, owned by the Daughters of the American Revolution, was almost full. The occasion marked the first anniversary of the new organization, PROTESTANTS AND OTHER AMERICANS UNITED FOR THE SEPARATION OF CHURCH AND STATE. (See *Missions*, March, 1948, page 143.) Business sessions at the National City Christian Church during the forenoon and afternoon had considered reports by Executive Director Glenn L. Archer. Having relinquished a lucrative law practice, Dr. Archer now heads up this new movement that seeks to preserve religious liberty for the American people, to maintain the separation of church and state in the United States, and to oppose all appropriations from tax funds for the support of parochial schools. Forum sessions considered such topics as "Religion and the Public Schools," "The Meaning of the First Amendment to the Constitution," and "Danger Spots." A financial campaign for \$1,000,000 is to

be undertaken with which during the next three years "to cope with the aggressive program of the Roman Catholic Hierarchy backed by its own vast campaign fund." A declaration issued by the Executive Committee stated, "The Roman Catholic Church has at its disposal extensive facilities of propaganda and political pressure, implemented with huge financial resources," and to further its own aims "that church removes itself from democratic criticism by its sacrosanctity." Ominous and meaningful was this sentence from the same declaration. "Not only Protestants and Jews but all other Americans who cherish religious liberty can no longer blind their eyes to the threat, now openly and officially avowed, to supplant the American concept of the separation of church and state with the medieval theory which has bedeviled both church and state in the western world for centuries."

Chief speaker at the Constitution Hall evening session was New York's Methodist Bishop G. Bromley Oxnam, former President of the Federal Council of Churches and now one of the six Presidents of the World Council of Churches. In a vigorous, dynamic address he denounced the Roman Catholic Hierarchy for "its full-scale attack upon the principle of the separation of church and state

... That church does not believe in that separation ... Nor does it believe in religious liberty. ... Protestants are not assailing Roman Catholicism as a religion when they resist this attack by the Hierarchy. Protestants believe in religious liberty. *They are as eager to preserve it for Roman Catholics as they are to secure it for themselves.* When will the Roman Catholic Hierarchy learn that there is no return to the darkness of the Middle Ages during which a totalitarian church ruled the minds of men?"

The challenge which this new Protestant organization, now one year old, must meet has been sharply defined by four recent developments. (1) President Truman's persistent delay in cancelling his personal ambassadorship of Mr. Myron C. Taylor to the Pope. (2) The avowed intention of the Roman Catholic Hierarchy to break down the principle of the separation of church and state. (3) The Hierarchy's novel interpretation of the First Amendment to the American Constitution as forbidding only the union of one church with the church but permitting the union of many churches with the state, an interpretation which would accrue to the marked advantage of Roman Catholicism. (4) The aggressive, high pressure demands upon Congress to allocate to Roman Catholic parochial schools a portion of the many millions of dollars in the Federal grant in aid of public education.

The proposed \$1,000,000 to be raised will provide research, publication and distribution of literature, court action wherever needed, adequate headquarters in Washington, branch organizations in every state, and other activities during the next three years. President of the organization is Dr. Edwin McNeill Poteat, former President of Colgate-Rochester Divinity School and now pastor of the Pullen Memorial Baptist Church in Raleigh, N. C.

Commission To Negotiate Peace with Chinese Communists

LITTLE American newspaper publicity was given in February to the appointment of a Shanghai Peace Mission to negotiate with the Chinese communist leader Mao Tse-tung.

Acting President Li Tsung-jen, who succeeded Chiang Kai-shek, appointed six prominent Chinese, W. W. Yen, a veteran diplomat, Tsang Shi-chao, former Minister of Justice, Kinag Yung, an eminent jurist, Y. H. Ou, President of Great China University, T. B. Hou, General Manager of the Kai Lee Chemical Company, and Henry Lin, President of the University of Shanghai. The appointment of the last mentioned will be viewed with great satisfaction by American Baptists, North and South, since Shanghai

University is an institution jointly sponsored by Northern and Southern Baptists. "All six members of the commission," said Dr. Kan Chia-hou, personal representative of the Chinese Acting President, "enjoy high prestige and the confidence of the people." President Lin's appointment is another recognition of the high quality of public service which Christian leadership is able to contribute to China in these days of turmoil and instability. Northern Baptists will recall President Lin's magnificent address at the Northern Baptist Convention in Atlantic City in 1947. (*See MISSIONS, June, 1947, page 356.*) The caliber of the man is evidenced from a paragraph in a letter which Treasurer Forrest Smith received from him late in February. It reads, "As President of this Christian institution I have no choice but to be calm, to stay at my post, and to carry on the responsibilities committed to me. I am prepared to meet the worst and to bear my cross when I am called upon to do so." President Lin is a fourth generation Chinese Christian.

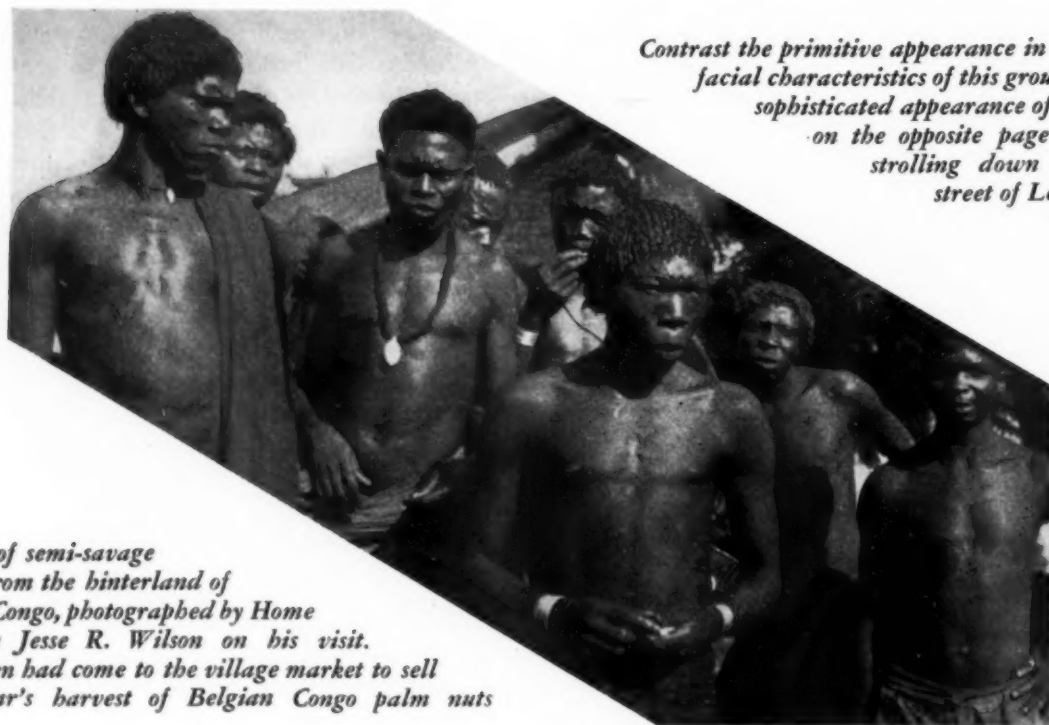
Brotherhood Means Something Different In Southern Florida

BROTHERHOOD means something quite different in Florida. On the assumption that it would be an appropriate introduction to the observance of Brotherhood Week, February 13-20, 1949, the pastor of the Miami Community Church invited the pastor of the Negro Baptist Church to speak in the pulpit of the Community Church. The people of Miami thought it would not be appropriate. On Saturday night crosses were burned in front of both churches, following the pattern of Ku Klux Klan warning ceremonies. The Community Church pastor was threatened with violence and he received anonymous telephone calls. On Sunday morning the Community Church Board of Trustees announced that the address by the Negro pastor had been cancelled. This deplorable incident, reported in *The New York Herald Tribune*, prompts two questions. What is Miami's definition of brotherhood? How many people among the colored races across the earth, who outnumber the white race by four to one, were induced by this incident to shift sympathy to communism? Congress has appointed a committee on un-American activities to ferret out communists and other subversive elements. One incident like that in Miami creates more communists in one day than the committee could eliminate in many weeks.

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 210.

Expanding Horizons in an Awakening Africa

By EUGENE A. NIDA



Contrast the primitive appearance in dress and facial characteristics of this group with the sophisticated appearance of the group on the opposite page who are strolling down the main street of Leopoldville

A group of semi-savage natives from the hinterland of Belgian Congo, photographed by Home Secretary Jesse R. Wilson on his visit. These men had come to the village market to sell their year's harvest of Belgian Congo palm nuts

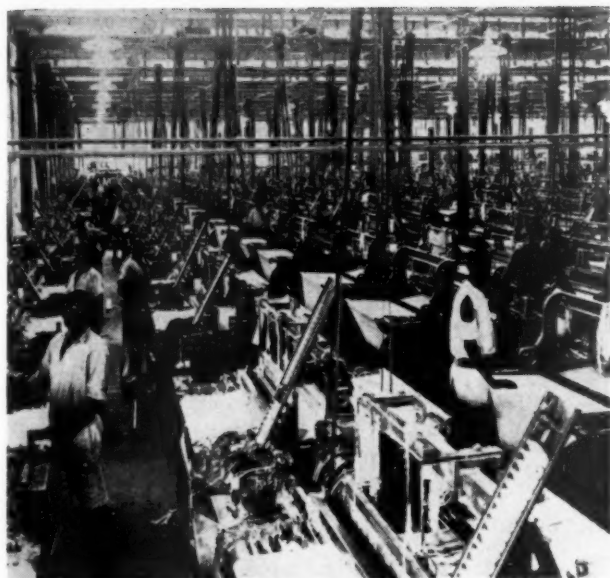
Impressions of Africa where opposing forces like Mohammedanism, Communism, Roman Catholicism, western imperialism, secularism, and a paganism, refined because of its contacts with imported civilization, and evangelical Christianity compete for the allegiance of the millions of people in what has hitherto been always known as the Dark Continent

THE American public usually thinks of Africa in terms of fierce lions, deadly snakes, impenetrable jungles, untold riches, and howling cannibals. There are many lions in Africa; but people may travel thousands of miles without meeting one. Some missionaries have lived in Africa for years without seeing a lion. In some areas there are many deadly snakes; but the man who expects to see a python hanging from every second tree is bound to be disappointed. The person who imagines that all the rivers are teeming with crocodiles and that

the jungles are full of food will be sadly disillusioned. Africa is indeed a rich continent in diamonds and gold, but little of this wealth reaches the native population, except as they may receive a pittance of a wage for their back-breaking work in the mines. In the hysterical excitement of political unrest the crowds may resemble the screaming, dancing troops of fa-



Relatives of patients outside the Mission Hospital in Vanga, who cook their own and the patients' food

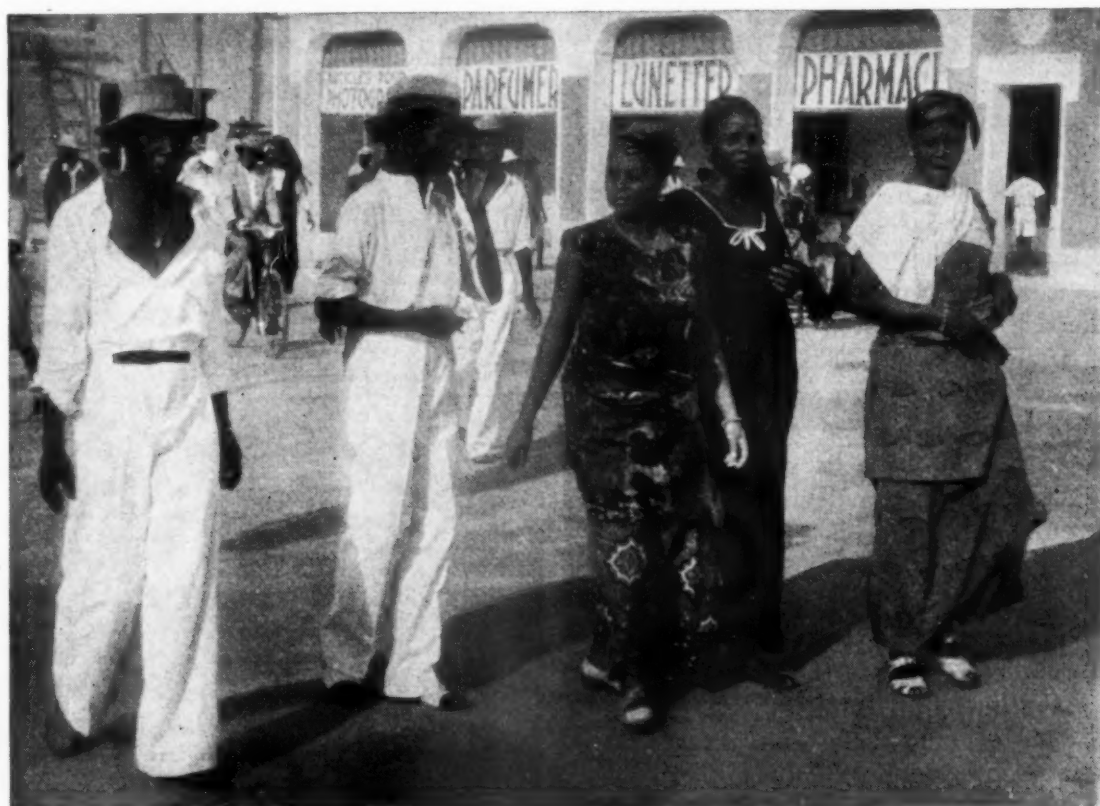


Modern industry has invaded Belgian Congo, as evidenced by this Belgian textile mill in Leopoldville

natical warriors in pre-conquest times; but war dances today are many times just reenacted dramas for the sake of some government official on a tour of inspection, or a group of tourists who will pay enough to see the noisy shadow of a former tribal life.

The Africa of today is an awakened Africa. Education has opened vistas upon the world. With this expanded horizon and knowledge of the white man's world has come a new sense of strength to the people of Africa. They have come to understand the meaning of strikes and riots. A new standard of value in the form of money has created a new and rabid materialism. Self-consciousness, together with national and tribal determinism, have also come to dominate the thinking of the urban laborer, who so frequently finds himself a victim of a system that seems to him to exploit and enslave him. Whether in the villages or in the cities, he so often discovers that he can only eke out a miserable living, while he works for those who enjoy a thousand times the luxury which he cannot afford.

In addition to the growth of social and economic awareness, one must not overlook the amazing development of the native Christian church in Africa. For example, in Urundi, where missionary work has only been carried on extensively for less than 25 years, the people are asking that the first edition of the New Testament in their language be printed in 40,000



copies. Furthermore, the missionaries estimate that this edition will last for not more than three years. An edition of similar size is requested for the related Kinyarwanda language. Demands for the Scriptures, which constitute a good index to the vital growth of the church, have tripled and quadrupled in many areas.

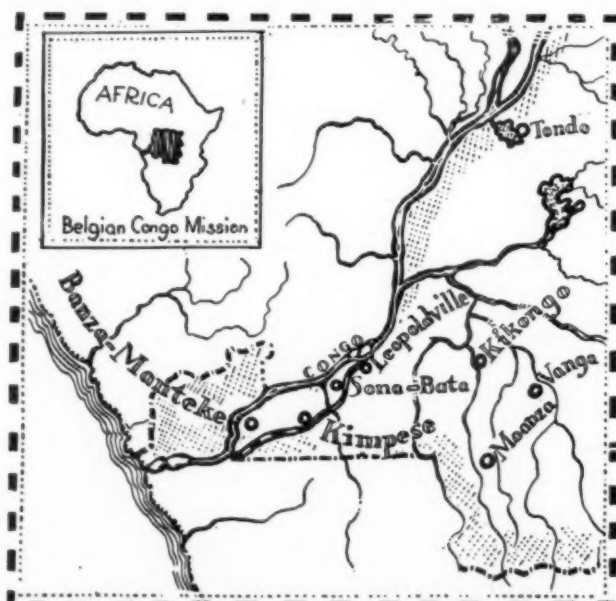
The die is being cast now for the future of an entire continent. The Mohammedans are exerting constant pressure from the north. Even in such a country as Tanganyika, far more people last year became Mohammedans than became Christians. Communism also exerts tremendous influence through its subsidized organizers and its active propaganda, which in many areas seems to be the only outspoken champion of the natives' rights. Irreligious materialism makes its own subtle appeal to the vanity of the masses who try to ape their prosperous overlords. Roman Catholicism is likewise concentrating unparalleled resources in a vigorous attempt to capture the thinking and allegiance of the natives whose minds are so frequently awed by the spectacle of an elaborate altar and flowing robes. Africa is rapidly becoming a frontier for the concentration of the ideologies of the world. While the old patterns of village and tribal life are breaking down, the world forces are constantly active to remake Africa after the image of their separate and contradictory "idols."

Even the insatiable demand by Africans for education and books creates a grave situation, but at the same time it indicates the passing of an Old Africa and the birth of a New Africa. Despite the tremendous differences which exist throughout a continent which is almost four times the size of the United States and which contains approximately 800 tribes speaking as many dialects and languages, one can feel almost everywhere the dynamic rise of self-determination and of aspiration to be someone and to possess something. The problems of various missions are quite different. This is true even within the relatively small area occupied by the American Baptist Foreign Mission Society in Belgian Congo, but everywhere a new day is approaching in Africa. The effects of the war, industrialization, extensive agricultural projects, and the accumulation of educational advantages are making themselves manifest. Into this desperate

situation with all its accumulated needs must be sent increasing numbers of well-trained missionaries, who, along with their native brethren, can witness effectively of what Christ can and does do within the human heart.

The day of evangelism is not over. In many parts of Africa the sowing has been done, and the harvests are ready for reaping. Missionaries have always had reputations of being prodigious walkers. Paul walked from city to city of the ancient world. Judson tramped through steaming jungles of Burma. Henry Martyn traversed on foot so many scorched plains and deserts of the Near East. As a modern example, Roland Metzger of Sona Bata, Belgian Congo, follows in the same tradition. For how else could he possibly visit the strategic points in an area of 12,000 square miles of rugged jungle and grassland without walking 1,000 miles each month? This tramping under the hot tropical sun is necessary if this Baptist missionary is to minister to the spiritual needs of his tremendous parish which includes 48 organized churches, 201 chapels, with a total membership of over 8,000 people. He now has an auto truck, but many trails are even too narrow and too rugged for a jeep. The day of evangelistic pioneering in missions is not over, and the frontiers are on every hand.

The frontiers of education seem somewhat less spectacular, but the foundation work of training



Map of Belgian Congo showing Baptist mission stations



The First Baptist Church of Kimpese, Belgian Congo

the excellent native leadership is carried on at central stations, where the keenest minds and the most consecrated hearts of the village schools come for further education. The medical frontiers extend from hospitals, where the staff frequently works under tremendous handicaps of inadequate equipment, out to the small villages, where graduates of the hospital carry on dispensary service and minister to the needs of their disease-ridden people.

Thus there is no aspect of life or of need which the missionary does not attempt to meet, for there is no part of life nor any need of mankind which can be separated from the message of the Good News in Christ Jesus.

One must not assume that modern missionary work in Africa is without its difficulties. For example, the mission at Sona Bata has staggering problems. There is the constant undernourishment of the native population, for the supply of food in the area is being taken off to the capital city of Leopoldville. Furthermore, the hillsides are becoming more and more eroded, and fertilizer is completely beyond the natives' resources. Poor agricultural methods also add to the constant problem of obtaining enough food. Hungry people are politically discontent people, and as a result there is widespread unrest, which makes itself felt in various so-called "prophet" movements, in which native leaders combine pagan religious fervor with political aspirations

and attempt to seize the power from the government.

Africa also stands in great need today of increased supplies of the Bible in those languages into which some or all of it has been translated. Yet even these languages are less than half of the total number. Accordingly, there is great need for missionaries to go into some of the remote, neglected areas and there translate the simple message of God's truth into the language of the people. Reducing a language to writing and translating the Bible is by no means an easy task. The sounds are so complex and the tonal differences that distinguish words are frequently much more complicated than Chinese. In Dinka, for example, there are 56 different kinds of vowels if one counts the quality, the length, and the breathy or non-breathy characteristics. Then in addition there are nine possible, different tonal patterns for each of the 56 types of syllabics. This makes a tremendously complicated system.

Furthermore, discovery of the idioms of a language may be even more difficult than analyzing the sounds. For example, in Uduk "to sleep" is literally "to be busy with the eye," and "to live" is "to be with an eye." These same languages may have idioms which are also rich in spiritual significance. The Uduk expression for "believe" is "to join the word to the body." For the Uduk people there is no chance for that hypocritical pseudo-objectivism which attempts to postulate a belief in something which in turn does not affect the individual. In some languages, the native term for "believe" and for "obey" is one and the same. The one action is incomprehensible without the other, and in this they recognize a truth which is sometimes obscured by our own sophistry.

Nevertheless, people cannot read and understand the Bible unless there are schools in which they may be taught. Africa needs not only the multiplication of village schools, but the building of colleges and universities. It is not enough to teach Africans the mechanical skills of our sciences; they must also be taught to understand and contribute to our sciences. With this must come the recognition of the real dignity of labor and the moral value of production for the use and benefit of mankind.

Although the church possesses the Bible and although its people read it, the proper foundation for the Christian life and community cannot be laid without the proper development of the Christian home and family. In some way, the church must deal with the problem of polygamy, and this is not always easy. For example, one chief in West Africa asked to become a Christian because it was the only legal way in which he could divorce 26 of his 27 wives. The degree of family life that has existed in many regions is now threatened by labor policies in the mines, where thousands of men are corralled for months at a time away from their wives and families. Social diseases and widespread prostitution are taking a terrible toll of human life and its values.

Thus anyone who seriously contemplates the future of Africa in the light of her present problems will realize that social and economic situations in many places will grow much worse before they become better. This seems to be the inevitable result of the birth of a new continent. In some areas the difficulties are the growing pains of increased native participation in government; in other regions, such as South Africa, the economic slavery must be broken. In many of the French areas the newly granted citizenship is poorly understood, and excesses seem inevitable. Everywhere the innate tendency to party-spirit seems to threaten any constructive

enterprise. Such a situation would appear to be hopeless.

But the future of Africa is not hopeless, and this is due to the men whom God has raised up among the native peoples. As long as there exist in Africa such men as Andre Mbusu who graduated some years ago from Sona Bata there is real basis for hope. Andre, together with his wife, volunteered to go into a fanatical area where persecution was constant and intense, and the native population hostile to everything they did. Gradually, however, Andre and his wife won over the village. Little boys came to learn; a nucleus came to worship; and a church was founded. Now in the village where Andre ministers there is a church of about 300 members, almost all of whom are tithers, a boys' school which has sent scores of young men into Christian service, and now a girls' school, which Mrs. Mbusu conducts. The life of a community has been transformed by the redeeming power of Christ in the lives of simple people who have learned to trust Him as Lord of their lives.

The future of Africa rests with people like Andre and his wife, together with the hundreds of consecrated missionaries of all denominations, who daily minister in the name of the Master to the needs of an exploited, leaderless, and disillusioned people and who demonstrate in word and deed how God was in Christ reconciling the world unto Himself.

Remarkable Remarks

HEARD OR REPORTED HERE AND THERE

SCIENTIFICALLY WE ARE STANDING on the threshold of a jet propulsion age while religiously we are living in an ox cart age.—*Rabbi Julian F. Fleg*



PUBLIC OPINION must be informed rather than inflamed. It is always easier and more popular to arouse suspicion and anger than to generate sanity and sympathy.—*Rev. Ralph W. Sockman*



SO FAR AS WE CAN CALCULATE, during the past 20 years more people have been won to an active, enthusiastic espousal of atheistic communism than were won personally and individually to an espousal of Christianity during the past 20 centuries.—*Rev. Luther Wesley Smith*

I HAVE SEEN THE SCIENCE I worshipped and the aircraft I loved destroying the civilization I expected them to serve, while the life-saving miracles of medicine are being perverted toward the murderous ends of biological warfare.—*Charles Lindbergh*



THE MAJOR OBSTACLE TO TRUSTFUL COOPERATION between Protestants and Roman Catholics is the historic Catholic doctrine concerning the relation of church and state.—*F. Ernest Johnson*



WHAT THE HUMAN RACE NOW NEEDS most is not hatred or revenge, but a wholesome peace, a forgetfulness of antagonisms, a willingness to be compassionate and forgiving.—*George E. Sokolsky*

In Need of the Easter Radiance

An Easter Meditation by the President of the Northern Baptist Convention

By SANDFORD FLEMING



Sanford Fleming who will preside at next month's meeting of the Northern Baptist Convention in San Francisco.

IN Jerusalem there are two rival sites of the tomb of our Lord; one is the Rotunda of the Church of the Holy Sepulchre, and the other near the Damascus Gate, which is known as the Garden Tomb.

The former site leaves much to be desired as an aid to faith. The Church of the Holy Sepulchre is a drab and disappointing place. No incident of the Passion of our Lord has been overlooked in naming sites within the structure. One is conscious of the commercial element which detracts from so many of the sacred places in Palestine. The tomb stands in the center of the rotunda beneath the great dome. In front are hung great lamps. A low door admits to the small Chapel of the Angel, which is a vestibule. The tomb is entered by another low door. It is a tiny cell, lined with marble, six and a half feet long and six feet wide. Only two or three people enter at one time. From the ceiling 43 lamps of the various churches are suspended. At the end stands a Greek priest who offers candles which the devout pilgrims accept and light from those on the tomb. A Latin inscription reads: "*He is not here: for He is risen. Come, see the place where the Lord lay.*" (Matthew 28:6). In that close incense-laden atmosphere the freshness and beauty of the Easter message seem strangely lacking.

Much more meaningful is the Garden Tomb. This simple garden is entirely unspoiled, being in the hands of the English Protestants. No services are held, with the exception of a sunrise service on Easter Sunday. The Trust Deed specifies: "That the Garden and Tomb be kept sacred as a quiet spot, preserved from desecration, and from superstitious uses." Amid palms,

shrubs and flowers adding fragrance and beauty, there is a unique attraction about the Garden Tomb, and one is impelled to visit it again and again. It is easy to picture here the various happenings of Easter morning.

It is impossible to claim with certainty that this is the tomb where Jesus was buried. But whether it was the actual place is not of primary importance. It has all the values of that place for devotion and faith. Sitting there and reading the various episodes of the Easter story brings them vividly to mind. They seem almost as though they had happened yesterday. And the wonder of 1900 years of the power of the Easter message fills one's soul with a deep thanksgiving. The words of the Easter anthem seem to have a special appropriateness: "Hallelujah! Christ arose!"

It is not surprising that one of the most striking things about the New Testament is that through it runs the note of joy, the radiance of experience which is characteristic of the men and women one meets in its pages. It is interesting to notice how many times the word "joy" and related words occur. It is the word of Jesus on the betrayal night. The apostolic exhortation delivered from a prison cell is, "rejoice always." This radiance of the New Testament experience is not a superficial emotion, although sometimes it is thus regarded. A superficial emotion could not have made simple men great. The joy of the early disciples was something deep and abiding and compelling. It stimulated within them a concern for the welfare of their fellows. It moved them to the most heroic self-sacrifice. It impelled them to incessant toil.

This is all the more remarkable when one remembers the world situation they faced. They faced a totalitarian world, harsh, brutal, and cruel. They were ridiculed and persecuted and killed. Yet they could say as one of their number did say: "None of these things move me." They were independent of the life about them. They

had an inner life and joy which were beyond the reach of the influences by which they were surrounded.

Perhaps the best description of that New Testament joy is the joy of the Presence. These men and women had been brought into the presence of the Eternal and in that presence they lived. They were conscious always of the nearness of the Master who in His own life and person had brought God near. They had an assurance which nothing could shake. They walked and worked with a living Lord. The message of the gospel which they preached was the message that God had come near in redemptive love and power in the person of His Son.

This is the message our world needs in these tragic and fearful days. This is the message we are commissioned to share with all men everywhere, even to the ends of the earth. Easter should stress anew in every Christian heart the missionary imperative. As followers of the Master we have no alternative. Our concern must manifest itself in sacrificial self-giving until every man in every land has been brought into vital contact with the winsome Christ, and until every dark area of our social life has been illumined by the radiance that shines from "the face of Jesus Christ."

During these past months there has been much Baptist anxiety about the raising of the unified, missionary budget for this year. It is large indeed, \$7,500,000; yet it is not as large as it should be in the light of needs and open

doors. Our Unified Budget is a set of figures which are symbols of great spiritual realities. They challenge us and which make it imperative that we should not fail in raising the full amount. The gospel of the Easter joy will be lost to some if we fail here. Open doors will not be entered; the preaching of the Word and the teaching of Christian truth will be retarded; darkness will persist and evil maintain its grasp on the lives of men and women; the comfort and strength of the Christian experience and the challenge of Christ to youth will be lost to many; the preparation of leaders and effective assault upon "the gates of Hell" will be retarded.—All of these will result from any failure on our part to provide the means necessary for the ongoing of the work of the Kingdom entrusted to us as Northern Baptists.

Perhaps the most urgent question any of us can ask these days is, What does Christ mean to me? If He is for us Savior and Master and Friend; if through Him life, instead of being stale and meaningless, has been linked with eternity and given "the power of an endless life", with a significance and zest such as nothing else can give; if we possess the joy and radiance of the Easter experience, then there is no question about our wholehearted response to the present challenge. We will give and give generously, as we pray and pray earnestly that through the great world-wide mission of our Northern Baptist Convention, the Easter radiance may enter into the hearts of men around the world.

Easter

An Easter Prayer

ETERNAL God, our Father, we give Thee thanks for the message of Easter that has come down to us through the ages. We pray that Thou wilt lead us into a fuller understanding of its meaning for today. Draw us unto Thyself and enable us to make such complete commitment to Thy will that we may more fully appreciate the words and ways of our Lord Jesus Christ, may resolutely and cheerfully make such sacrifices as we are called upon to make in Thy service, and may know the meaning of life eternal through close fellowship with Thee each day. Take what we are and make of it what we ought to become. Take what we have and use it in Thy service for all people. Transform our doubts into faith,

our hesitation into joyous willingness, our denial of Thee into a glorious affirmation that will impel us to share with all mankind the good news that was revealed in Jesus Christ. Thou hast shown Thy love for mankind in the life and death of our Lord and Thy victory through His continued living presence which has overcome the power of death. Mercifully forgive us that we have not been more completely responsive to Him and more faithful to His way of life. Open to the eyes of faith the vision of the meaning of Easter. Grant that we may be given the grace to yield our whole lives in devotion to Thee, and in doing that which Thou dost call us to do, through Jesus Christ, our Lord, AMEN.

Adapted from an Easter prayer in The Intercollegian.

Easter Scripture

He that heareth my word, and believeth him that sent me . . . hath passed out of death into life.—*John 5:14*

Reckon ye yourselves to be dead unto sin, but alive unto God in Jesus Christ.—*Romans 6:11*

And lo, I am with you always, even unto the end of the world.—*Matthew 28:20*

Easter Legacy

From Easter eve to Easter day
Was just a little time away.
But something happened in those hours
That gave the world triumphant powers.

Now Easter brings to us each year
The strength to triumph over fear,
And where we've found a stone before
We, too, may find an open door.
—L. Mildred Harris in *The Christian Advocate*

Easter Thoughts

It is good to see the churches full, if only for one Sunday in the year. It is good to capture the attention of the crowd if only for this one day. But the church is never less itself than on Easter Sunday. Those who see it only then do not know the church for what it is. The church becomes itself once more when Easter is gone. For it is then in the hands of its real friends, the people who care enough to go to church the Sunday after Easter when the spectacle is over and the crowds have disappeared, the people who stay by the church all the year through.—RICHARD H. BENNET, in *Advance*.



Christ lives today. He lives among the intellectuals. Remove from our libraries all that relates to Jesus and you have little left. The finest in history, science, poetry, philosophy, and literature has derived its inspiration from Him. He lives in art. He has been the inspiration of the world's best artists. He lives in music. The angels over Bethlehem started strains of music which have never ceased. He fills the heart with peace and joy, expels sadness, and men sing. He lives in the hearts of men. To know Him is life eternal. He lives within my own heart. I fellowship with Him. He is near me day by day, nearer than breathing, closer than hands and feet. Therefore I know that He lives.—HENRY G. JOHNSON, in *The Gospel Trumpet*.



The good news of Easter is that God has provided a means to rescue man from his predicaments. Through Jesus Christ He has reached out to turn our

weakness into strength, our doubt into faith, our selfishness into love, our fear into courage, our defeat into victory. The triumph of the Kingdom of God will not come through guns and bombs and battle-ships. It will be a miracle, an event in the natural world brought about by supernatural means. Worldly armies cannot establish the Kingdom of God. Neither can they defeat it. No matter how vast an assembly of power is dedicated to the enslavement of mankind, the Christian need not fear that it can succeed. Just as Easter followed Good Friday, so the power of God and His purpose are irresistible.—CLIFFORD P. MOREHOUSE, in *The Living Church*.



Easter is not a day for arguments and theories. It is our great day of affirmation. Something happened on that first Easter morn that changed a group of fearful, discouraged, broken-spirited people into a group of fearless, enthusiastic conquerors. It kindled an imperishable hope within the human heart. And down to this very day that which happened on that first Easter morning so captivates and changes men that we build our whole religious life about it.—VICTOR L. THOMAS, in *The Moravian*.



The air is filled with the glorious music of the risen Lord and in many tongues and lands hearts rejoice in the living Christ. In most of the world today may be seen groups of those who have been able to put under their feet hate and racialism and nationalism because they stand beside an empty tomb and they take orders from the living Christ and start again to "Go into all the world" with the message of life and hope even in the midst of death. And those who climb out of the rubble of a shattered world find their brethren standing there in the name of the living Christ to help them. Thus faith is strengthened and life begins anew.—C. O. JOHNSON, in *The Canadian Baptist*.

The Easter Hope

He died!

And with Him perished all that men hold dear;
Hope lay beside Him in the sepulcher,
Love grew corpse cold, and all things beautiful beside
Died, when He died!
But . . .

He arose!

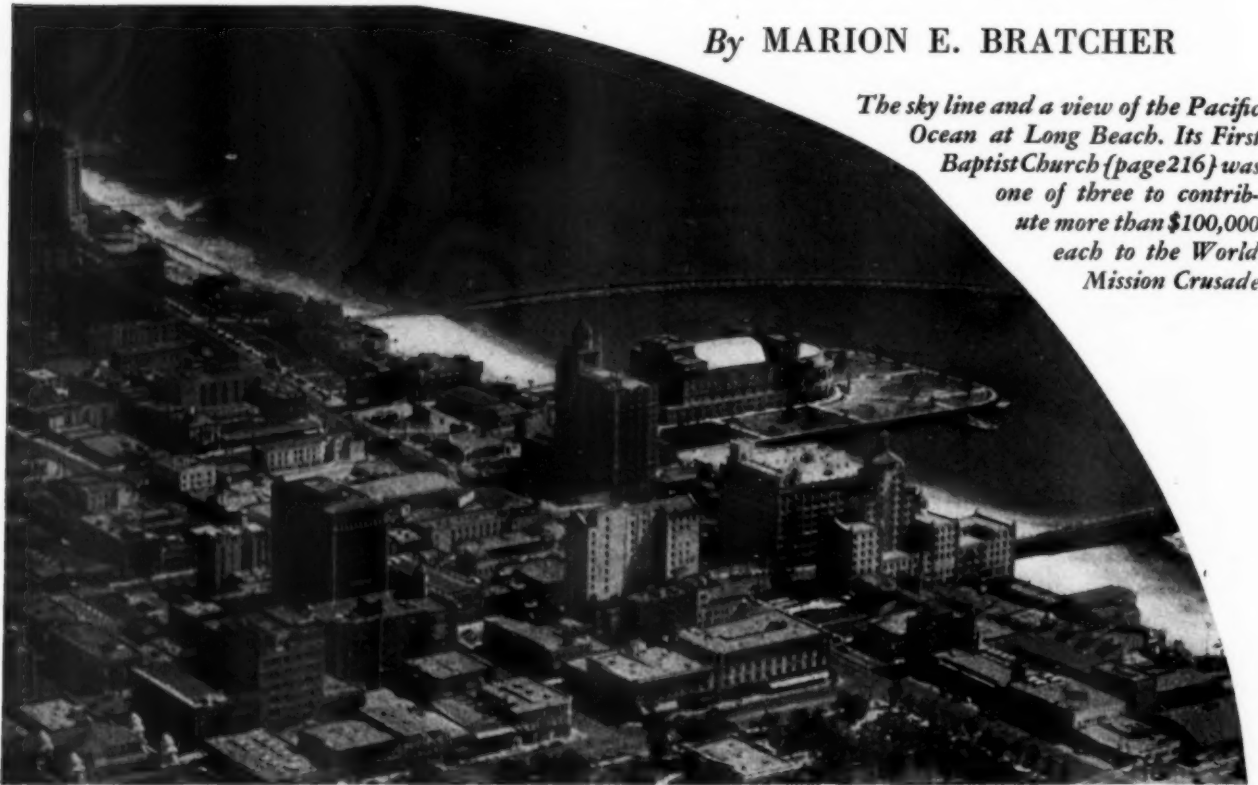
And with Him hope arose, and life and light.
Men said, "Not Christ, but Death died yesternight."
And joy and truth and all things virtuous
Arose when He arose.

—AUTHOR UNKNOWN, quoted in *The Moravian*.

Behind the Census Reports of California

By MARION E. BRATCHER

The sky line and a view of the Pacific Ocean at Long Beach. Its First Baptist Church (page 216) was one of three to contribute more than \$100,000 each to the World Mission Crusade



ACCORDING to the U. S. Bureau of the Census, the four states which recorded the largest increases in population from 1940 to 1947 are as follows: (1.) California 42%; (2.) Oregon 41%; (3.) Washington 35%; (4.) Arizona 29%. During this same period these other states experienced decreases in population as follows: (1.) North Dakota 15%; (2.) Montana 12%; (3.) South Dakota 10%; (4.) Mississippi 4%; (5.) Nebraska 2%; (6.) Oklahoma 2%; (7.) Kentucky 2%; (8.) Arkansas 1%; (9.) West Virginia 1%. On January 1, 1949, total population of California was 10,048,150 of whom 50% were under 30 years of age. Only 52% of the total were church related, and only 30% related to Protestant churches. There are 17% related to the Roman Catholic Church and 5% to miscellaneous groups. It is tremendously important that population trends be studied if we are to use the most effective strategy to win "North America for Christ," which is the motto of The American Baptist Home Mission Society.

The unparalleled increase in population in California has brought unprecedented needs.

A picturesque survey of Baptist progress and opportunities, of home mission projects and needs, and of transformed people and communities in the great Southwest, all of which are not revealed in the census reports and which should be of interest to delegates who journey across the continent to attend the Northern Baptist Convention at San Francisco May 30-June 3, 1949.

Careful thought has been given to these overwhelming needs and additional funds are being provided for an enlarged Extension Program. At present, 70 Baptist churches are receiving missionary support, of which 32 have been organized during the past three years. New work is now being started in 11 places, and plans are being made to start work in many other places. There are 61 communities which have already been surveyed. Meanwhile, the population continues to increase by leaps and bounds. During the past year the California school population has increased by 119,114, or about 7%. These

new communities need the ministry of the church. The above information applies to Southern California. Similar increase of population, new churches needed, organized and erected, and new fields of definite opportunity, are observable also in Northern California.

In the face of the overcrowded housing situation, with thousands living in trailers, temporary shacks, improvised huts, tents, shelters, etc., we face the great danger of losing from our churches and Sunday schools large numbers of people who formerly had a living faith in Christ and a vital interest in His church in some older settled community from which they came. This would mean the rearing of a generation of irreligious children, if not indeed wholly pagan. In view of the rapid expansion of the West, in population, agriculture, industry, trade, and commerce, and in view of the unique position which the West Coast occupies in international affairs as it faces the Orient and touches a cosmopolitan throng who come and go from all parts of the world, including a large portion of the leaders and professional classes not only of some other countries but really of the world, it behooves the United States to give thoughtful consideration to the culture and civilization of this ever-growing and expanding portion of the United States. Especially has it become imperative that reli-

gious organizations, and particularly Northern Baptists, maintain the most aggressive Christian program possible both for the sake of the West itself, and for the world-wide influence flowing out in a constant stream to other nations elsewhere. Therefore, we must quicken our spiritual tempo immediately lest it be too late and our greatest opportunity in many decades be completely lost.

Meanwhile great Baptist progress has been made in Southern California. We now have a splendid group of churches participating faithfully in the winning of large numbers of people to Christ and in the support of our Northern Baptist World Mission. Within the past 10 years the membership of the Southern California Baptist Convention has increased from 62,836 to 96,481. During the past denominational year, 5,624 were baptized, which was one for every 17 resident members.

These churches give large sums to the support of the Northern Baptist missionary program. During the World Mission Crusade, Southern California Baptist churches pledged \$1,548,135. of which more than \$1,373,553 has already been paid by February 15, 1949. Ten churches pledged more than \$25,000. each, while six of these exceeded \$50,000. each. The only churches in the Northern Baptist Convention to con-



The expansion of population in California is well evidenced by this picture of temporary housing constructed during the war in which thousands of newcomers found homes

tribute more than \$100,000 each to the World Mission Crusade were the First Baptist Church, Long Beach, Pastor Winfield Edson; the First Baptist Church, Los Angeles, Pastor Frank Fagerberg; and the Temple Baptist Church, Los Angeles, Pastor Kearnie Keegan. In general, Southern California Baptists contribute almost one-tenth of our total denominational giving. In spite of this the needs and opportunities are so abnormally great that it becomes a denominational responsibility to help meet them.

As hundreds of Northern Baptists travel across the United States to San Francisco to attend the Northern Baptist Convention, May 30-June 3, 1949, whether by plane, train, bus, or private automobile, they will pass within easy reach of many places where effective home mission ministries are being rendered. A great network of mission projects which Northern Baptists operate and support, extends from Maine to California. Even those who travel by plane will pass over many mission fields and over many homes where, as a result of these ministries, multitudes of fathers, mothers, and children are rejoicing in the blessings of the new life and are making new Christian homes which bear witness to the love of Christ and His power to transform individuals, homes, and communities.

Numerous illustrations of the ready response to an effective presentation of our Baptist witness are available. A few are listed here.

In Blythe, Cal., the Baptist church in this small desert town is far removed from other cities and Baptist churches. In spite of extreme heat, dryness and wind it has made remarkable progress under the leadership of Rev. Elmer Zachay. In three years, he has greatly increased the church membership and has led the people in the erection of an attractive and adequate church edifice. He operates an enlarged and balanced program and during the past year has had the joy and satisfaction of baptizing 98 persons and receiving 154 new members into the church.

One of the newest Baptist churches is the Judson Church in San Bernardino, Cal., which was dedicated on February 15, 1948 with 38 members. Three months later, it reported 84 members. By October 30, 1948, less than nine months after the dedication, the membership had grown to 111, practically a 200% increase.

The first unit of the new church was dedicated on February 15, 1948. A second unit was begun in June, 1948 and the building was completed without debt in December.

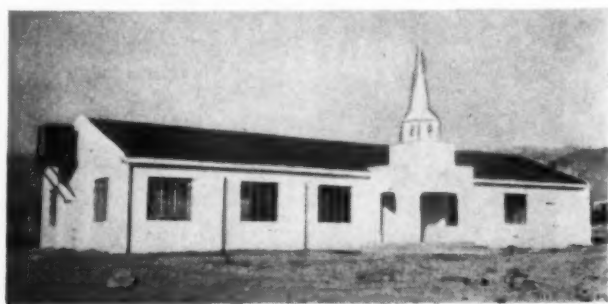
Another pioneer project was the organization of a church and the erection of a church edifice in Desert Hot Springs. This is a remote, sadly neglected, desert town, a desolate place physically and spiritually. The local group has made many sacrifices under most discouraging conditions, but today Desert Hot Springs, with the help of the State Convention, has an attractive building and a most encouraging work.

In Santa Maria, Cal., is a large group of Mexicans. A very small work was begun in a little one-room shack. On a Sunday evening, in response to a sermon preached in Spanish by President Samuel F. Nelson, of the Spanish-American Seminary, 19 adults accepted Christ as their Saviour. This group of Mexican Baptists made their pledge to the World Mission Crusade and paid it each month as regularly as clock-work until the entire pledge was paid in full.

In the great Southwest many home mission enterprises will be found all the way from Denver to Los Angeles and San Diego, enriching the spiritual life of multitudes in Colorado, Arizona, and California, and reaching over into Mexico.

Perhaps the most spectacular work is found among the American Indians. An outstanding work is done among the Indians of Oklahoma, including Bacone College, Murrow Orphanage, and several Indian churches and Out-stations. This ministry extends to the American Indians in Arizona and California.

Arizona has an Indian population of about 66,000 composed of at least 13 tribes. The American Baptist Home Mission Society maintains



The new Baptist church in the remote, sadly neglected town of Desert Hot Springs



Chapel service in the Spanish-American Baptist Seminary which is maintained in Los Angeles for the training of Spanish-speaking preachers

work among the Hopis, Navajos, Yavapai and Apaches, with the Woman's Society cooperating in the work among 3,685 Hopis and 40,000 Navajos. Six full-time missionaries work among these four Indian tribes in Arizona.

In California a very interesting work is carried on among the Mono Indians under the supervision of Rev. Veldon Patten with a program being operated at six points, including a Christian Center at Clovis which serves a large number of Monos coming into town. It ministers also to Mexicans, migrants, and others of the community. We also cooperate in the work at Sherman Institute, an interdenominational work at this Government School.

The largest group of non-Caucasians among whom a Christian ministry is being maintained is the Spanish-speaking, Mexican group. There are some 105,000 in Arizona and an estimated half-million in Southern California alone with approximately 250,000 living in Greater Los Angeles. In Arizona, six organized Mexican churches are maintained and a Christian Center in each of the three cities of Phoenix, Tucson, and Yuma. These Christian Centers are open to all in the community, but in these cities they serve primarily the Mexican population.

All work referred to above among Mexicans and Indians in Arizona is supported by the Home Mission Societies. The Arizona Baptist State Convention does not share in the financial support. The Home Mission Society also maintains an extensive missionary program among the Caucasian group in Arizona in cooperation with the cooperative churches of the State. This

program includes one full-time State Missionary. Another is expected soon. Financial support is being provided for pastors' salaries in seven city and rural churches. World Mission Crusade Funds and Church Edifice Funds are being made available for church improvement, for new buildings for established churches, and for development of new churches. The rapid influx of peoples from other states presents a great need and opportunity.

In Southern California the large Spanish-speaking population presents a pressing challenge. The Spanish-American Baptist Seminary in Los Angeles, trains Spanish-speaking leaders, especially pastors, for service in California, Arizona, Colorado, Kansas, Nebraska, and wherever a Baptist ministry is maintained among Spanish-speaking people, including Mexico, Central America, and the West Indies. There are at present in Southern California, 31 churches and missions, including one in Tijuana, Mexico. Only four are self-supporting, largely because of irregularity of employment. Rev. Adam Morales is Director of Spanish-speaking work. He is a direct product of one of our Christian Centers, as well as his brother, who is a pastor in Southern California. There are still many large communities without an evangelical ministry and 13 of these have been definitely located and surveyed. One Christian Center ministers primarily to a Mexican community. The Woman's Home Mission Society cooperates and helps make possible two workers among the Spanish-speaking population.

Work is being carried on among the Hungarian, Italians, Japanese and Russians, also an effective ministry to the Deaf in Los Angeles with Rev. Leon Hilton as full-time pastor. There are about 10,000 deaf persons in Southern California of whom 7,500 are in Greater Los Angeles. This is the only church for the deaf maintained by Northern Baptists and Mr. Hilton is our only full-time minister among these people. World Mission Crusade Funds have made possible an attractive building.

The Negro population in Southern California has increased tremendously and presents a great opportunity. In cooperation with the Western Baptist Convention (Negro), three full-time and well-trained Negro workers are employed who

serve their people most effectively. This relationship contributes much toward fuller understanding and good will.

The Japanese, both American born and those born in Japan, have responded splendidly to our ministries. Under well-trained Japanese leadership effective work is being carried on in eight churches and missions.

To win and hold this great western area for Christ, still greater financial support is necessary. A larger number of adequately trained leaders must be made available. Bricks cannot be made without straw. It seems certain that

wise investments made in the West at this time would pay large dividends in winning men, women and children to Christ; in establishing churches which would soon become self-supporting and would greatly increase our missionary funds for a continuously enlarged program of world evangelization; and in making possible such a Christian witness and culture as would extend its influence across the Pacific Ocean to millions who do not yet know Christ as Saviour; and who do not have the riches which flow from Him into the hearts and lives of those who are redeemed by His Grace.



The Baptist Union Conference of Americans of Japanese ancestry which met at Forest Home, California, October 1-3, 1948

FACTS AND FOLKS

► AN UNUSUAL MEMORIAL SERVICE was held at the Baptist Missionary Training School in Chicago when the Dowell-Covell Dining Room was dedicated in memory of two of the Training School's distinguished alumnae, Dorothy Antoinette Dowell of the class of 1917 and Charma Moore of the class of 1919 who later married Missionary J. H. Covell. Miss Dowell and Mrs.

News brevities reported from all over the world

Covell were among the 11 martyred missionaries who were executed by the Japanese at Hopevale, in the Philippine Islands, in December, 1943. The memorial was established through the generous \$10,000 gift of Mr. and Mrs. James L. Kraft to the development program of the

school. Participating in the memorial service were Secretary Elmer A. Fridell of the Foreign Mission Society, Mrs. Leslie B. Arey, Vice-President of the Woman's Society, and Secretary W. A. Diman of the Chicago Baptist Association.

► EASTER SERVICES at Ongole, India, last year began at 2:00 A.M. by a parade of the church members

through the silent streets singing, "Praise, praise, He is risen." Fireworks and parades continued until dawn when more than 3,000 people marched to the summit of Prayer Meeting Hill where they gathered for the Easter Sunrise Service. At the regular morning church service the sanctuary was packed to capacity, reported Missionary Tracy Gipson, and the climax of the day came when more than 30 persons were baptized.

► UNDER THE NEW GOVERNMENT of independent India students in mission schools cannot be compelled to attend Bible classes. Nevertheless Missionary Maurice Blanchard reports that at the Brock Memorial Middle School at Kanigiri and at the Girls' Higher Elementary School competent teachers conduct Bible classes. "So far as I know," says Mr. Blanchard, "not a single student has availed himself or herself of the conscience clause where the government makes it possible for any student to be absent if parents do not wish to have the Bible taught to their children."

► THE OLDEST PROTESTANT CHURCH in Mexico is the First Baptist Church of Monterrey which was organized on January 30, 1864. On January 30th of the current year the church celebrated its 85th anniversary. A feature of the anni-

versary celebration was the recognition of five physicians who are members of the church. Present pastor is Rev. Hernandez Leal. During its earlier years the church was assisted by the American Baptist Home Mission Society. It is now entirely self-supporting.

► AN UNUSUAL TRIBUTE to Christianity by a Hindu was paid recently in India, according to a story reported by Missionary Maurice Blanchard, when a Hindu magistrate sought for some responsible persons to whom to entrust juvenile delinquents while they were being tried in his court. He did not wish to confine them with hardened criminals in the local jail. So the magistrate turned to the missionary. He recommended several village Christians and the magistrate appointed them. "Thus people who years ago were cause of trouble, always under suspicion in case of theft or murder or cattle-killing," comments the missionary, "have been so changed by the gospel that today the police and the court turn to them for help as guardians of juvenile delinquents."

► OHIO CORN is doing well in Burma, reports Director Roger Getz of the American Baptist Mission Agricultural School at Pyinmana. Hybrid seed corn which had been donated by Mr. E. J. Kitchen of Clark County, Ohio, "has

proven very good. The ears are well filled and matured approximately three weeks ahead of the local Burma corn. This hybrid will probably yield about 75 bushels per acre. So the corn crop is very good and we are faced with the problem of where to store it all. Our pigs are also doing well and there is a ready market for all we can produce. We are preparing a new supply of pamphlets in the various languages of Burma on chicken and pig raising. A new agricultural sub-center has been established in the Toungoo Hills area. We have had a fine sesamum harvest. The people of Burma use sesamum seed oil in place of lard and other cooking fats used in America. We plan two courses in the Agricultural School during the first part of the new year."

► SIOUX FALLS COLLEGE, Sioux Falls, South Dakota, has an enrolment this year of 365 students of whom 65% are Baptists. Included among the Baptist students are 40 who are expecting to enter the Christian ministry and 25 others who are majoring in courses in Christian Education. The Departments of Religion and of Christian Education offer a wide range of courses. They are headed by two professors, each with a Ph.D. degree and two assistants, each with a Master's degree.



Students at Sioux Falls College expecting to enter the ministry or majoring in Christian Education

Was It Real Concern or Ephemeral Enthusiasm?

By MARY THOMAS



A wartime funeral service in an American military cemetery in France

IT'S NEW! It's exciting! It's the Northern Baptist Peace Program! That sounds like a radio "commercial"; but it's true, Our WORLD PEACE PROGRAM is new—conceived less than a year ago, and born at the Milwaukee Convention last May. There, after due consideration, the resolution was passed, affirming our strong belief that we must oppose "all complacency concerning war," must combat "all moods of hysteria and hatred", must reject "the feeling that war is inevitable", must use "creative Christian forces rather than rely chiefly on military strength," must press for "positive programs" with "immediate possibilities for peace and international justice", and must "change the mood, so as to avert war," and testify to "God's righteous love for all men everywhere".

So the Milwaukee Convention launched a WORLD PEACE MOVEMENT, in cooperation with

A realistic appraisal of the Baptist World Peace Program that was approved by the Northern Baptist Convention at Milwaukee last May "to save our world from destruction", and an earnest inquiry as to whether that Convention approval reflected genuine Baptist concern or merely evidenced temporary enthusiasm

other denominations. It gave our Council on Christian Social Progress the task to work out a program, and to appeal to Baptists for DOLLARS FOR PEACE, by which the program would be financed.

The resolution was timely. It expressed what many had felt inarticulately. It was hopeful. It addressed itself to underlying attitudes. It dealt with what has been called the self-fulfilling prophesy, the fact that lack of faith brings dire

consequences, that patients who lose hope die, that students who fear examinations fail them, that people who feel inadequate cannot do their best, that nations which expect war usually get it; and conversely, that faith brings amazing results, and that ordinary people, trustful and confident, can accomplish great things. Furthermore, it was Christian in its assumption that God, alive and at work in our world, would use us. We needed that emphasis.

The program has no place for wishful thinking, platitudes, or shallow optimism, only hard, persistent, intelligent work. The Council on Christian Social Progress has given full cooperation to international gatherings for building "peace attitudes", discussion of world problems, and plans for concerted action. At the conference in Cleveland, Ohio, March 8-10, 1949 * on "The Churches and World Order", Baptists were represented by 15 delegates. This was the third of a series of such conferences. The first, it will be remembered, was held in Delaware, Ohio, in 1942 and the second at Cleveland, Ohio, in 1945. (See "In Time of War Prepare for Peace", by William B. Lippard, *MISSIONS*, April, 1942, pages 213-217, and "The Christian Church and Global Peace", by William B. Lippard, *MISSIONS*, March, 1945, pages 148-152). Both conferences made large contributions to Christian thinking on foreign affairs and had more effect than most of us realize upon the direction of American foreign policy.

The Council is planning a series of follow-up meetings, one-day "work-shops" to be held after Easter in strategic centers to bring the message of Cleveland to churches across the United States. At these meetings plans will be made for study and action in local churches. This is a large undertaking, and results will not be showy. But, like leaven hidden in meal, the "work-shops" should be inconspicuously important.

Then there are special days. The finger of scorn has often been pointed at our "named" days and weeks. Admittedly, the practice has been overdone. Yet, do we not cherish our special days—Christmas, Easter, World Communion Sunday, and Sunday of Sacrifice?

* A report of the Cleveland conference will be published in next month's issue of *MISSIONS*.

Surely, if business can close for Armistice Day, the churches can afford a Sunday or two for thinking, praying, and acting for peace. The Council suggests the observance of two. The first is Hiroshima Day, August 6, the day on which our atomic bomb caused such slaughter and suffering. It should be a day of penitence, of prayer, of personal dedication, and of active planning for peace. The second is United Nations Sunday, to commemorate the opening of the first U.N. General Assembly on October 24, 1946 and to remind Christians of the influence of the church and her responsibility for creating that public opinion which will insure continued American public support for the United Nations.

Have you ever visited the United Nations headquarters? To help Baptists see the *real* U.N., understand its functioning, sense its importance, and discover ways of sharing these insights in the churches, the Council on Christian Social Progress is offering a series of U.N. Seminars, which take Baptist groups behind the scenes and help them interpret what they hear. On January 20 a group from our national staff, and Christian Friendliness workers from the New York churches went; on January 28, a delegation went from Summit, N. J.; and on February 14, the New York Baptist Ministers Association. Other dates are scheduled, and as many groups as possible will go. After such a visit with its opportunities for questions and discussions, many say in substance, "I came. I saw. I was convinced". Convincing people one by one is slow, but it is democratic, and Christian.

The Peace Program also reaches youth. In cooperation with our Board of Education the Council sent some 40 college students to Washington. From February 27 to March 1 they were behind the scenes on Capitol Hill, in contact with the State Department, attending sessions of Congress, visiting Congressmen, and sitting in on congressional hearings. Such an experience is not mere preparation for future citizenship. It is a potent means of stimulating intelligent action for peace on our campuses.

Such—with the constant preparation and distribution of literature—is the beginning of our World Peace Program. Much more is planned,

such as international conferences, a full-time observer at U.N. Headquarters at Lake Success, a liaison person at Washington to interpret our viewpoint to legislators and their proposals to us, the establishment of Christian youth "exchanges"—this and more, if Baptists want it.

The question is: do we? Were we in earnest at Milwaukee, or was our carefully wrought and widely-publicized resolution just a burst of genuine, but ephemeral enthusiasm? And are we concerned now about our Program, and our share in it? It all boils down to this: Will we make use of the Program, and will we pay for it?

The most perfectly conceived program is ineffective if not used. Letters unread, literature in the waste basket, meetings unattended, and plans untried are useless, and costly. It costs about \$800. to send one letter, enclosing one piece of literature to each pastor. Many of our churches, of course, *are* using the program. Our need is to increase the number. Here, a mission-

ary task awaits each one of us. We must convert our churches into following the Prince of Peace through this chaotic period into a Christian world order.

The second task is equally urgent. We must finance the Program, for it is not in the unified budget. It is financed only by designated gifts called, significantly, DOLLARS FOR PEACE. Thus the Peace Program comes to the door of each one, personally, asking our support. By our high income taxes we supported war to the tune of \$100 per capita last year. We make unbelievable sacrifices for war—as though we were devoted followers, rather than reluctant slaves of Mars. In our Peace Program we are free. No taxation or conscription will exact our payment. We will act only if we care—only if we *meant* the words: "RESOLVED, That the Northern Baptist Convention launch an immediate WORLD PEACE PROGRAM, uniting with other Christian bodies to save the world from destruction."



The Scandal of the Cross and the Menace of Communism

Out of the universities of Asia comes this new and strong witness to the cross of Christ as man's only hope today

IT WAS not by mere accident that the World's Student Christian Federation chose the first week of 1949 for calling a conference of 90 Christian university students and leaders from a dozen countries of Asia. As the carefully selected delegates gathered in the quiet town of Kandy, Ceylon, which is surrounded by rubber and tea

By ADDISON J. EASTMAN

plantations, each brought with him a sense of urgency. Some had with great difficulty left scenes of struggle and blood-shed in their countries. All knew that life about them is changing at revolutionary speed, that old values are being discarded, that whatever the Christian has to

say must be said *now*, and said so that everyone can understand it.

What would such a group of college young people choose to think about at a time like this? It was, THE SCANDAL OF THE CROSS; to the Marxian rationalist, foolishness; to the Eastern religionist, a stumbling block; but to those who had come to know its power, it was salvation.

At a time when men are offering science and the machine as the redemption of the eastern world, such leaders as Chandran Devansan of India and Kiang Wen-Han of China led the delegates to consider the disappointing end of such a materialistic hope and that God's word to man is not to be found in the cyclotron, but in the cross. In calling Christian students to shamelessly hold up the cross as man's ultimate hope, Chandran Devansan of Madras Christian College, promised no easy task. He said, "This means that we as Christian students must be prepared to look thoroughly ridiculous. In the face of scorn we must not be tempted to bow down to science in order to look respectable. The truth we believe in comes not from man, but from God. Neither should we be too eager to compromise with the non-Christian religions of our lands and thereby become a mere social or cultural organization within our universities. As Christians we must declare the gospel as unique, and be ready to suffer the consequences." The "consequences" for some were already awaiting their return home. The sting of persecution could already be felt.

The steady advance of communism in every country in Asia was an ever-present back-drop for the conference. Ko Kyaw Than, one of our six Baptist delegates from Burma, suggested that, "if communism appeals more to our people than Christianity, it is because we have failed to proclaim the full message of the Nazarene, 'To preach the gospel to the poor . . . deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised.' The only way Christianity can seriously challenge communism is by the Word of God again being made flesh; His truth and His way being incarnated in real people."

The very nature of the crises in each land cried out for a stronger and more effective Christian witness. In daily periods of Bible study and prayer more effective means of evangelism were sought. D. T. Niles, of the World Council of Churches, Youth Department, reduced the task to its simplest terms by saying that, "Evangelism is one beggar telling another where he has found food." While evangelistic methods best suited to China or India were not imposed upon Siam or the Philippines, one

Summer Conferences

The following missionary summer conferences will be held during the coming summer on dates and at places indicated and sponsored jointly by the Home Missions Council, the Foreign Missions Conference, the Missionary Education Movement, and the United Council of Church Women.

July 5-13—*Northfield Missionary Conference*, East Northfield, Mass. Registrar: Miss Edith Lowry, Home Missions Council, 297 Fourth Avenue, New York 10.

July 13-20—*Silver Bay Missionary Conference*, Lake George, New York. Registrar: Dr. Gilbert Q. LeSourd, Missionary Education Movement, 156 Fifth Avenue, New York 10.

July 24-31—*Lake Geneva Christian Adult and Missionary Conference*, Williams Bay, Wisconsin. Registrar: Rev. Richard E. Lentz, International Council of Religious Education, 203 N. Wabash Ave., Chicago, Ill.

August 5-10—*Asilomar Missionary Education Conference*, Pacific Grove, Calif. Registrar: Mrs. R. W. Blosser, 222 Moncada Way, San Francisco 12, California.

August 21-27—*Institute of World Missions*, Chautauqua, New York. Registrar: Dr. T. T. Brumbaugh, 150 Fifth Avenue, New York 11.

common conviction gripped everyone. It was expressed most forcefully by Bishop Newbegin of the South Indian Church who declared, "We are a part of a mighty movement which God has initiated in history. . . . We are His ambassadors. Christians should not be as birds which pick grubs from the furrow turned up by somebody's plow, but as men who put their hands to the plow and plow straightest and deepest. The early church was a revolutionary force and realized the necessity, which is ours today, of confronting the world with the totalitarian claim which is the clue to all history. Confident in God, we must take the offensive."

As these 90 inspired leaders go back to the universities of Rangoon, Seoul, Shanghai, and elsewhere, anyone with even a casual interest in the future of Asia must take into account their spiritual power and influence. But to those who through the years have been supporting foreign missions, this witness to the cross means that some of the seed has fallen on fertile soil and that the investment is yielding multiplied dividends in consecrated Christian leadership at a time when it is needed most. Now when the missionary must decrease, it is thrilling to see that the borrowed flame has set afire the hearts of outstanding young people who speak the things they have heard and seen in Christ.

This potential influence of student groups in the life of Asia might be overlooked by the thoughtless, but to those of faith, it means ultimate triumph. The faith lived by these modern disciples refuses to be assimilated by the strongest pagan forces. Even now, the Spirit of God through them is quietly, but certainly, in many strange and marvelous ways, calling men and women of the East to kneel at the foot of the cross.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*

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Vol. 147 APRIL, 1949 No. 4

Is the Punishment of Cardinal Mindszenty Religious Persecution or Political Prosecution?

NEVER were the American people subjected to an intense propaganda barrage comparable to that in February in behalf of the Hungarian Cardinal Mindszenty. News reels in movie theatres about a holy war, warnings of radio news commentators, biased editorials in the daily press, all made it impossible to consider objectively what was happening in Hungary. The confusion and uncertainty in the public mind was evidenced by the heated debate in the New York City Council and its divided vote of 13 to 6 to march in the Roman Catholic protest parade up Fifth Avenue to the Cardinal Mindszenty Memorial Mass. In refreshing contrast by its coolness and sanity was the warning by a group of Protestant ministers in Brooklyn, N. Y., "to fellow Americans and churchmen of all denominations. In the present instance political issues are involved and the peace of the world may be endangered. We therefore counsel patience and the most careful consideration of all the issues in this complex situation."

Now that the fury of the propaganda has subsided it is proper to ask several questions.

Did the Cardinal or did he not sponsor return of the Hungarian Monarchy, illegally exchange

American dollars, oppose the separation of church and state, and rebel against the establishment in Hungary of a public school system?

For such activities against any political state—naziist, fascist, communist, democratic—is the punishment martyrdom or is a Roman Catholic Cardinal so sacred as to be assured of immunity?

Did the Hungarian Government give the Cardinal a fair trial in accord with civilization's established principles of law and justice, or was it a travesty of justice that no fair-minded person can sanction?

Did the Pope support the World Council of Churches in its protest against the arrest and imprisonment last September of Lutheran Bishop Ordass, also of Hungary, or did the Pope keep silent because the Hungarian Bishop was a Protestant?

Has the Pope ever protested against the persecution of Protestants in Spain and the curtailment of Protestant religious freedom, as reported by Missionary John D. Hughey in *MISSIONS*, September, 1948, pages 420-424, and by Dr. John Sutherland Bonnell of New York's Fifth Avenue Presbyterian Church, on his return from Spain?

Did the previous Pope ever protest against the arrest and concentration camp confinement of Pastor Martin Niemüller, or did the Pope sign concordats with Mussolini and with Hitler?

Such questions must be asked and answered in order to consider objectively what has happened in Hungary, and to appraise correctly the propaganda precipitated by the event. Otherwise who can distinguish between political prosecution and religious persecution?

Cardinal Mindszenty merits the sympathy and concern of the American people. They should demand that if he is innocent he should be freed; if he has had an unfair trial he should be retried; if he is guilty he should be justly punished. Toward the Roman Catholic Hierarchy the American people must be adamant in insisting that the fate of Cardinal Mindszenty shall not be a smokescreen behind which to foment a holy war against Russia, and they must be relentless in demanding that the Pope's concern for the protection of his church and its leadership *shall also apply to Protestants*.

The Mindszenty case proves again the basic weakness of all protests against persecution of any church and denial of its freedom if they are not made in behalf of all churches and of freedom for all religions.

Red Light Danger Signals Of Threats to American Freedom

FIVE episodes recently reported in the daily press may not have seemed of ominous import when considered individually. When viewed together they suggest a trend in American life that needs to be watched with grave concern.

In Brooklyn, N. Y., an Episcopal Church board of trustees asked its Bishop to remove the rector and his son, who served as associated rector, because the son had been urging friendly relations with Russia. Has the function of a minister ceased to be that of a follower of the Prince of Peace? Must he from now on promote enmity rather than friendship?

In the same city a former university professor was scheduled to address a woman's club on "Propaganda and American Foreign Policy." Quickly several organizations protested. They distributed handbills denouncing the speaker and they threatened to picket the hall. The officers of the woman's club had what it takes. They were not intimidated. They said, "We will not submit to outside censorship in this land of free speech." The lecture was delivered at the time scheduled but under police protection. In the course of his lecture the speaker said, "Americans need to be immunized against propaganda as they are against diphtheria." Was he right?

In Seattle, Wash., the President of the University discharged three professors and placed several others on probation because of alleged communist party membership or sympathy. MISSIONS cites this incident not to pass judgment on the issue of academic freedom, but to emphasize again that the way to eliminate communism as a menace to American life is not by suppressing it, or driving it underground, or making martyrs out of its sympathizers, but by demonstrating the superiority of democracy.

In New York City, to the anticipatory delight of thousands of music lovers, a celebrated German pianist arrived for a concert tour in the United States. *The U. S. Army had exonerated him of charges of nazism. He had played before U. S. Army personnel.* Yet his first concert was immediately cancelled when picket lines paraded before the hall. The U. S. Immigration

Department summarily sent him back to Europe on the next plane. Is piano music naziist, communist, fascist, or is it just music? Have the American people given picket lines in front of concert halls the power to select the concert artists whom American music lovers shall hear and whom they shall not hear? This sorry episode furnished new ammunition to anti-American feeling in Europe. A communist paper naïvely intimated that no picket lines object to the presence of German scientists in the United States because they are worth "billions of dollars in developing new rockets and other war weapons."

In Danbury, Conn., an invitation to Mr. Henry A. Wallace to address the Lions Club was cancelled because six Roman Catholic priests protested. Regardless of disagreement with the views of Mr. Wallace, are the American people becoming spineless like jellyfish so that they permit six Roman Catholic priests to decide who shall speak and who shall not speak? What has become of constitutional freedom of speech?

To these five isolated yet comparable incidents many more will doubtless be added as the coming months and years unfold. Is an ominous fascist pattern emerging in American life, like the emerging pattern of a jigsaw puzzle as the pieces are gradually assembled? Are these incidents red light signals warning us of a growing threat to American cultural, academic, religious freedom? Is a way of life being established here in which what a man thinks, or says, or performs on a musical instrument is determined by mob psychology, mass hysteria, picket lines, and the Roman Catholic priests?

Surely the American people need to be reminded again, for soon it may be too late, that the price of liberty always has been and always will be eternal vigilance.

The World Opportunity in Evangelism And Baptist Negligible Response

TOTAL baptized members of the Protestant Episcopal Church in the United States in 1948 was reported as 2,436,589, highest in its history, an increase of 86,958 over the previous year. Communicant or active church membership, which does not include baptized children,

totalled 1,650,538, also a new record. Similarly impressive gains in membership were reported for 1948 in the Methodist Episcopal Church. A Northern Baptist could well desire that his own Church had likewise recorded substantial growth during the past year. Alas, the statistics reveal otherwise. According to the latest Northern Baptist Year Book, Baptist church membership in 1948 is reported as 1,583,360. Compared with 1,541,991 that means a modest gain of only 41,369 for 7,124 churches. Baptisms are recorded as 56,911 in 1948 and 57,286 in 1947, an actual decline of 375. Even when making due allowance here and there for incomplete reports and for the failure of church clerks to supply the requested information, *it is apparent that the denomination has been marking time!* These statistics reveal how urgently needed was the Crusade for Christ through Evangelism which was launched two years ago to revive a waning concern in evangelism. No Baptist can take any pride in such statistical record. It sets in bold relief the recent message from Mr. Henry Cook, English layman chairman of the Baptist World Alliance Commission on Evangelism, who writes,

In the evangelistic enterprise Baptists have always been in the forefront. Evangelism is the primary concern of the Baptist World Alliance. Never was the need more obvious. Never was our confidence in the gospel more sure. Nothing but the acceptance by the world of the redeeming grace of God in Christ can save us. Over wide areas of our world there is steady social and moral disintegration. Unrest and unhappiness abound. The hearts of men are filled with forebodings and fear. In the present breakdown of civilization God is presenting us with an unparalleled evangelistic opportunity.

In such a world setting why must Northern Baptists record disappointing achievements in evangelism? Have not Baptists always been supposed to have accorded primary emphasis to evangelism? Many explanations can be offered. One major reason is the needless, divisive, unseemly, theological controversy that has plagued our Northern Baptist fellowship in recent years, resulting in the formation of competing missionary societies, withdrawal of churches from the Northern Baptist Convention, sharp cleavages in several State Conventions, and other manifestations of disunity.

In such an atmosphere evangelism can thrive about as well as an orchid in a Montana blizzard. The statistics reveal that so plainly that even a blind man can sense their import. It is high time that Northern Baptists transcend their differences, reunite their divided fellowships, and cooperate in a new enthusiasm to meet the challenge of today's overwhelming opportunity in world evangelism.

The One Text in the New Testament On Which the Minister Cannot Preach

THE publicity given by the administration at Washington to the small percentage decline in the cost of living may have checked any demands for a fourth round of wage increases which large groups of organized labor had planned to make. It will be of little satisfaction to that class of workers whose incomes have not been increased in proportion to the rising cost of living during these postwar years of skyrocketing inflation. Included in that category are the Baptist ministers. According to a statement by President Harold F. Stoddard of the Ministers' Council of the Northern Baptist Convention, organized labor has received three rounds of wage increases whereas Baptist ministers have received only one round. *Some ministers have had no salary increases of any kind.* Moreover, during the past 10 years the average increase for industrial employees is reported to be 203%, and for farm labor 300%, and only 33% for Baptist Ministers. Can any rightminded person claim that this is fair? Furthermore, since 1947, only two years ago, the cost of living increased by 79% so that even with the recent fractional drop, in terms of purchasing power *the Baptist minister is really being paid less than during the war.* The Ministers' Council suggests that each church face this problem realistically and in good conscience. Where an annual increase in salary for good and justifiable reasons does not seem feasible, at least an immediate cost-of-living bonus should be voted. The salary of a minister must be brought more in line with contemporary conditions. He has to pay as much for food, clothing, fuel, gasoline, medical care, books, the education of his children, as any laborer whose union secures for him an upward adjustment in compensation. The minister is not a

youth needs spiritual help more than at any other time. This voluminous work of more than 1,700 pages, with 7,300 footnotes, 3,500 indexed items, and special picture-maps in color, includes many other features. Several pages tell "all about the Bible," that is, "How We Got our English Bible," "Concerning the Old Testament," etc. Every Book has an Introduction, which reveals the author, its plan and purpose, and, where feasible, an outline of the book. Between the Old and New Testaments an article explains what happened in Jewish history between Malachi and Matthew. There is also an introduction to the New Testament. The notes are many and varied. Doctrinal matters are explained in non-theological terms. Archaic words have been clarified. Hard words are pronounced. Books and chapters are divided by sub-headings, so that the reader can easily follow the narrative. Everything that will help the young, or new, reader of the Scriptures has been borne in mind by the editors. Beautifully printed, its paper white and clear, its type so legible, this edition of the Bible meets the need of young Christians. It should be a source of blessing, inspiration, help, and life for many years to come. (Oxford University Press; 1,721 pages; \$4.50.)

► **DESTINATION PALESTINE**, by *Ruth Gruber*, tells the story of the Haganah ship *Exodus 1947*, which headed for Palestine with 4,500 European displaced men, women and children aboard its small decks, only to be greeted, before dawn July 17, 1947, near Haifa harbor, with devastating gun fire from a British cruiser. The narrative, supplemented by 32 on-the-spot photographs, pictures concentration camp life for the ill-fated passengers in Haifa, Cyprus and Port Du Bouc. The *Exodus* is important

in that it prompted the United Nations' vote for a democratic Jewish state in Palestine. The book is a shameful account of inhumane treatment of a people determined to make history. (Current Books; 128 pages; \$2.50.)

► **MAHATMA GANDHI: An Interpretation**, by *E. Stanley Jones*, who for 40 years has been familiar with India's political and religious struggle and who has known intimately Gandhi as the spearhead of that conflict, tells how Gandhi's deep spiritual life, keen intellect, and non-resistant attitude made him the mighty power that he was in leading India to economic and social reform and to political independence. Intimate glimpses are given into the Hindu leader's personal life, conduct and religious faith. Dr. Jones sympathetically

interprets the significance of Gandhi's life and death to a bewildered and war-conscious world. His high admiration for Gandhi may be gathered from such statements as: "He has taught me more of the spirit of Christ than perhaps any other man in East or West . . . His assassination is the greatest tragedy since the Son of God died on the cross . . . He was a Hindu by allegiance but a Christian by affinity." (Abingdon-Cokesbury; 160 pages; \$2.00.)

► **A GUIDE BOOK TO THE BIBLE** by *Alice Parmelee*, formerly director of religious education in Calvary Episcopal Church, New York City, is one of the best books on the Bible ever written. The author gives the reader beautiful, life-like descriptions and she makes Bible characters and scenes live. The book is divided into three sections, first, The Old Testament; second, The New Testament; and third, The Bible Through the Centuries. Miss Parmelee knows much about how the Bible was written and how it came down to us through the centuries. Her information is accurate, comprehensive, and up-to-date, and her book is well-written and easy to read. (Harper and Brothers. 342 pages. \$3.50.)

► **CHILDREN AND RELIGION**, by *Dora P. Chaplin* is a practical guide for parents and religious workers with children, written by a mother who is a specialist in Christian education. Stress is placed upon the imperativeness of creating a religious attitude in the growing child, that will serve to form a basis for a satisfying and ever increasing faith in God. While excellent tested materials are suggested, the author wisely contends that no program or project is as important as a consistent wholesome atmosphere: "It is what we ARE, not what we SAY, which will

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psychological and religious measures are presented to enable the reader to lay an enduring foundation for a religious faith in the heart of the child and build upon it up through adolescence so that it will stand the strain in adult life. (Charles Scribner's Sons; 230 pages; \$2.50.)



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THE ENGLISH NEW TESTAMENT, by Luther A. Weigle, Abingdon-Cokesbury, 158 pages, \$2.00.

A MAN CAN KNOW GOD, by John Henry Strong, Judson Press, 169 pages, \$2.00.

THE PURPOSE OF THE GOSPELS, by Ernest F. Scott, Charles Scribner's Sons, 171 pages, \$2.50.

THE EMERGENCE OF A WORLD CHRISTIAN COMMUNITY, by Kenneth Scott Latourette, Yale University Press, 91 pages, \$2.00.

THE QUEST OF THE HISTORICAL JESUS, A critical study of its progress, by Albert Schweitzer, Macmillan, 414 pages, \$5.00.

ON THE EDGE OF THE PRIMEVAL FOREST, Experiences and observations of a doctor in Tropical Africa, by Albert Schweitzer, with 35 photographs, Macmillan, 222 pages, \$4.50.

NOTES ON THE PARABLES OF OUR LORD, by Richard Chenevix Trench, Baker Book House, 211 pages, \$2.50.

BE GLAD YOU ARE A PROTESTANT, by Harry C. Munro, 138 pages, Bethany Press, \$1.50.

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N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Annual Mission Conference in South India

The annual conference of Baptist missionaries in South India, held at Nellore, December 30, 1948-January 4, 1949

Reported by ANNE HANSEN

THIS year's annual missionary conference in South India had as its program theme, "Our Father." It opened with a session of prayer and intercession under the leadership of Maurice Blanchard. The worshipful spirit of that session carried over into all the other sessions. Four devotional hours were based on four other thoughts of the Lord's Prayer, "for thine is the kingdom, and the power, and the glory, forever." These were led respectively by A. T. Fishman, A. X. Penner, J. P. Klahsen, and W. J. Longley.

Early sunrise prayermeetings led by Charles Scott were held on the roof of one of the Nellore school buildings. Vesper services were conducted respectively by Miriam Corey, Mrs. Albert Boggs, Carol Brown, and Mrs. H. C. Jackson, all of whom lifted up our hearts with the joy that was in their own hearts. Mrs. Charles Scott led the children's service on Sunday morning.

We were happy to welcome back to South India and to our mission family Sadie Robins, Dorothy Wiley, Sigrid Johnson, Jennie Reilly, Rev. and Mrs. A. T. Fishman, Rev. and Mrs. Maurice Blanchard, and their three daughters. In the spring we will bid farewell to Rev. and Mrs. H. C. Jackson and Dr. John Carman and his family as they go on furlough.

Throughout the sessions we were delighted to have the able leader-

ship of Mrs. A. T. Fishman in directing the music. The conference program permitted several periods for fellowship and play and a special program was arranged for New Year's Night which ended with a candlelight service.

We were fortunate to have with us Secretary and Mrs. Jesse R. Wilson and Secretary Marlin D. Farnum. Dr. Wilson led us in several inspiring services and one open forum in which much helpful information was shared concerning the churches in the United States. Mr. Farnum shared with us his impressions of South India, based on five months of unhurried visitation of the field. We are all grateful for we felt that he had had the time to see, to understand, and to grasp our fundamental problems, and gain a true concept of our work. His "impressions" are more than "impressions." They are definitely certain needs upon which we as missionaries must focus our attention in order to help transfer wisely and well to the Indian Christians the sacred trust of the mission enterprise of the churches of the United States.

The United Church of South India (See "Baptists of India and the New United Church of India," by Randolph L. Howard, *MISSIONS*, February, 1948, page 89), had invited delegates from other churches and denominations to meet in a conference in Madras on December 14-16. A report of that conference was presented. In order to promote mutual understanding a continua-

tion of "conversations" was approved. Each denomination, United Church, Lutheran, and Baptist, has appointed 12 delegates to meet for such continuing "conversations." Topics will include doctrine, personal experience, sacraments, church authority, episcopacy, and other matters of interest and concern.

On Sunday afternoon Mrs. Ben Johnson led us in an impressive memorial service for four missionaries, E. E. Silliman, Frank Kurtz, Mrs. C. R. Marsh, and Mrs. A. J. Hubert who had died since the last annual conference. They have gone before us; but we are reaping the fruit of the seed which they had planted and the fragrance of the blossoms is beautiful.

Mr. Isaac Prabhakar read a paper on "How can we best enlist the cooperation of our laymen?" It was an encouraging note from an active Telugu Baptist layman who told of two projects being carried on, a Laymen's Provident Fund, and Village Chapel Reconstruction Work. We are always thankful for such laymen and their effort in building the Kingdom of God in India.

The last conference address was by Florence Rowland who presented our evangelistic crusade campaign. Considering our vast geographical area, the results so far are very encouraging. We are fortunate in having Miss Rowland as our active and enthusiastic leader in this great campaign. So in the spirit of the Great Crusader we move into a new year of "Our Father's Work," knowing that in Him is the kingdom and the power and the glory forever.

The Bengal Orissa Conference

Reported by C. VERNER JOHNSON

THE theme of the 111th annual conference of the Bengal-Orissa Mission which met at Balasore, November 20-24, 1948, was, "Strengthened with Power through His Spirit." The spirit of fellowship in Christ prevailed throughout the five days of our sessions. Having myself just come to India a few days prior to the conference, it was a great inspiration to meet the missionaries, get acquainted with them, and to have also the privilege of seeing and becoming intimately acquainted with our new Foreign Secretary John E. Skoglund and our Home Secretary Jesse R. Wilson. Both were then visiting mission fields in Asia.

As in every conference, the problems faced by the missionaries formed the chief topics at our business sessions. The ever increasing population of India is one of the main problems confronting missionaries with our small staff. How can we more effectively and permanently get the Word of God to those for whom we are responsible was the underlying thought in all our business sessions. The population that the Bengal-Orissa field is responsible for is equal to that of Arizona, New Mexico, Utah, Nevada, Wyoming, Idaho, Montana, North Dakota, South Dakota, Vermont, New Hampshire, Rhode Island, Delaware, and the District of Columbia. To add to the task and difficulty, seven different languages are spoken in the churches, and our work is being carried on among people who speak 12 different tongues. There are about 3,000 castes in the area, 21,483 villages with approximately 300 persons in each. In 1919 we recorded 1,441 church members, 21 churches, 94 evangelistic workers, and 31 missionaries; whereas in 1948 there are 4,017 church members, 45



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churches, 61 evangelistic workers, and 23 missionaries.

Reports were given from the various station areas. The necessity of deepening the Christian life among the church members, so that they themselves can more effectively witness in word and act, was very evident. We realized anew that the new freedom of India depends on Christian character.

The spiritual emphasis was not neglected. On Sunday morning Dr. John E. Skoglund conducted an impressive worship and communion service. In the afternoon Dr. John E. Skoglund spoke in the local church through an interpreter. On Sunday evening Dr. Jesse R. Wilson delivered the message. Each morning we were led in a devotional meditation.

Dolls for Japan

The faith and generosity of a little Japanese girl resulted in distribution of more than 100 dolls and stuffed animals to the children of Tokyo during the Christmas season, 1948, through the American Baptist mission station there and under the personal direction of Dr. William Axling. The dolls were gathered and shipped by the young people of the High School Department, Sunnyside Baptist Bible School, Los Angeles, Cal. A "Doll Fair" resulted in display of hundreds of dolls, large and small, old and young. The fair was held in the special youth recreation center and featured hostesses dressed as dolls of various countries. Many people brought dolls for shipment to Japan. The collecting and shipping was done under the direction of Bob Larson, President of the High School Department; Juanita Mitchell, Missionary Chairman; and Jane Poundstone, Doll Drive Chairman.

The plan resulted from a wartime experience of the Department Superintendent, Charles F. Mc-



Robert Larson, Jane Poundstone, Juanita Mitchell, and Wilburn Lager, and an exhibit of dolls at the "Dolls for Japan" Doll Fair

Reynolds, who was in Tokyo shortly after the close of the war in 1945. At that time American soldiers were generously supplying much of their candy ration to Japanese children. One little girl, not over seven or eight years of age, insisted on giving her doll to Mr. McReynolds who was then Lt. Col. McReynolds of the Air Force, which destroyed much of Tokyo, as a token of appreciation for the kindness of the American troops. When the young people of Sunnyside heard this story they determined that the generosity of the Japanese girl should be repaid.

For Their Tomorrows

By FRANCIS W. THOMPSON

President of Bacone College

NEAR Kohima in the Naga Hills where the Japanese invasion of India was finally halted, amidst rows of white crosses are these words: "When you go back tell them of us and say that for your tomorrows, we gave ours today." We are not being asked to give our lives today in bloody conflict, but we are being asked to give something that others may have a tomorrow—any tomorrow at all.

Those of us who are concerned about our Murrow Indian Orphanage know that these Indian children will not have a tomorrow unless we save it for them today. They may eke out a drunken or a thieving existence, but with the kind of help the Home gives them, they have a good chance to have a tomorrow—a Christ-centered, God-serving tomorrow.

To show you just how serious the problem is, let me quote from a typical letter from a western missionary: "This is no unusual instance," he writes. "It is regular as clockwork these days—father drunk on Saturday night, car wrecked, killing mother, one child and himself, leaving five ragged little waifs to face the great question-mark of tomorrow! Can you take them in Murrow?" Well, we could not. We have not the equipment, finances, or personnel to care for those we have, let alone any more.

Most orphanages are well supported. The Indian people have so little themselves that there is just no chance of their meeting the inflationary squeeze in which the Murrow Home is caught.

In Muskogee where our orphans now attend school, they have demonstrated their capacity to hold their own, even in some instances to surpass their white compatriots. The football team in one junior high school is studded with our Indian boys, several of them stars. They helped win the championship at that school. Two of the young artists of the Home have brought honor to themselves and their school by having their paintings taken on a year-long tour of Europe.

The total Indian population is such a small proportion of the general population that it makes it doubly important to train leaders. By giving orphans a chance today, we are assuring them of a tomorrow.

Evil Takes No Holiday

A Meditation on the Urgency of Baptist Witness

By REUBEN E. NELSON

LAST month Baptists reminded one another of the great SHARES OF SUCCESS effort whereby we could insure the full missionary budget for the fiscal year 1948-1949.

Undoubtedly many of those shares at \$24 each were accepted either singly or in multiple units by thousands of readers of MISSIONS, for the greater portion of our missionary giving comes from informed Baptists who follow the developments on our world-wide fields.

The acceptance and full payment of those 100,000 units of \$24 each, by April 30, 1949, will give us the greatest missionary year in our history. It will mean that a great people who had achieved a memorable victory in the World Mission Crusade of 1945-1947 continue to turn their faces determinedly to the continuing task of their world mission.

We all know that evil takes no holiday. The totalitarian propagandists call no recess. The spokesmen for communism and fascism are always at work. So the answer of spiritually alive Baptists must be as urgently positive and as unceasing.

Do you share in this conviction? If so, will you not share what you have that others may know the Christ who is the center of our message? There are still four weeks in April in which you can subscribe to SHARES OF SUCCESS.



San Francisco, where the Northern Baptist Convention meets May 30-June 3, 1949

Under the Rainbow

An announcement about an important program feature at the San Francisco Convention

By HELEN K. WALLACE

UNDER the beautiful symbol of the rainbow, local churches throughout the Northern Baptist

Convention will enter upon a year of intensive stewardship education and practice. At their San Francisco Convention May 30-June 4, Northern Baptists will move into another phase of their continuous program. The Crusade for Christ through Evangelism will be followed by the Stewardship Advance

which will be launched on Tuesday evening, May 31, at the close of the pageant written by Miss Amy Goodhue Loomis. This is to be the climax of the Crusade through Evangelism. Reminding the audience of God's unfailing promises, His everlasting covenant, will be the great arch of the rainbow. Dr. Sidney W. Powell, Chairman of the Evangelistic Crusade, will pass on to Dr. Shields T. Hardin, Chairman of the Stewardship Advance, the leadership of Northern Baptist specialized effort for the year 1949-1950.

The main presentation of the Stewardship Advance program will be made on Thursday afternoon, June 2, by the National Committee. The speaker will be Attorney Tom J. Davis, of Butte, Montana. He is Past President of Rotary International. He was chairman of the World Mission Crusade in Montana and a speaker at the Laymen's Conference at Green Lake, Wisconsin, last year.

The close cooperation of Evangelism and Stewardship will be exemplified by adjoining booths in the exhibit in which the two great themes will be presented. Every visitor to the Stewardship booth will be faced with the challenging question) "*Does Your Covenant with God Match God's Covenant with You?*"

There will be exhibited at the booth books, booklets, audio-visual materials, and other helps to a well-rounded stewardship program. There will also be on display the materials especially prepared for the Stewardship Advance: colorful posters and descriptive leaflets. Plan to visit the Stewardship booth to become familiar with these aids for promoting the practice of stewardship in your church during this year of Stewardship Advance. Let us make it a *big* advance under the shining rainbow of God's promise.

SHARES OF SUCCESS

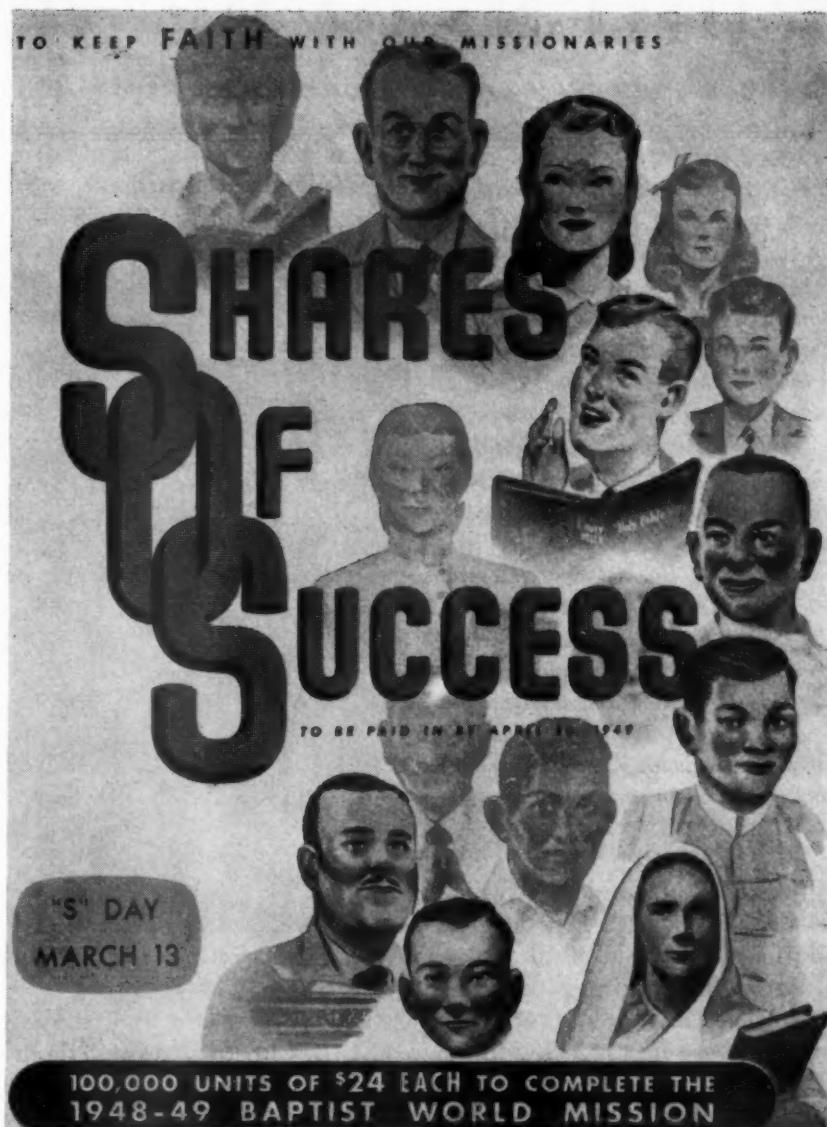
The SHARES OF SUCCESS plan for giving to the Baptist World Mission was launched March 13 when churches all across the denomination observed Success Sunday. Northern Baptists proved their concern by taking \$24 shares, and in so doing kept faith with their missionaries.

Many concerned Baptists paid outright for one or more Shares of Success. Some are making weekly payments and others are taking the suggestion made by Dr. Reuben E. Nelson and are putting aside one dollar every day until the \$24 amount is reached. This method makes it possible to complete contributions for Shares of Success by Palm Sunday.

Here is a reminder that should be made. Do not forget, if you did not pay outright for Shares of Success, to set aside some definite amount of money daily or weekly in payment. Remember the denominational year closes April 30. If it is a dollar-a-day plan the following is suggested. There are 24 pictures of Baptist work attached to each Share certificate. Each day as your dollar is set apart for Christ's work, clip it to one of the 24 pictures showing the work to which you are giving the dollar on that day. Then meditate for a few moments on just what that dollar will do for His Kingdom. We cannot help but be thankful that as concerned Christians we can serve Him in this way.

Visual Aids and Radio At the Convention

Ministers and laymen interested in the visual presentation of the inspiration and work of the church will be able to plan their visual program in advance by studying the materials at the Visual booth at the San Francisco convention. New motion pictures and slides



Thousands of Baptist churches responded last month on Shares of Success Sunday, March 13, to the appeal of this poster. If your church did not, you have time to do so this month

will be on continuous display in the Exhibit Hall, under the sponsorship of the Division of Visual Aids of the Council on Finance and Promotion. New Baptist productions as well as new motion pictures from the Protestant Film Commission and Cathedral Films will be shown.

A resource person will be at the Radio booth in the exhibit rooms of the Convention in San Francisco. Ministers, religious educators, laymen and young people who are interested in the field of

religious radio may consult here in reference to program planning, literature, transcription sources, radio music and radio workshop services. Literature on radio from interdenominational as well as commercial radio sources, and from the Northern Baptist Convention Radio Committee, will be on display.

Highlights of the NBC of the Air program at San Francisco will be the Stewardship program on the Stewardship Advance for the
(Continued on page 250)

WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Recollections of Easter in Teluguland

By KOPPOLE CHANDRAVATHY

Miss Koppole Chandravathy of South India arrived in New York City in April, 1948. She left the Woman's Christian College, Madras, where she is Professor of Telugu, to spend a year abroad at the invitation of the Woman's American Baptist Foreign Mission Society. During her months in the United States, she visited many Baptist churches and schools, addressed the Northern Baptist Convention and several interdenominational meetings, and added to her host of friends and admirers in India many equally enthusiastic American friends. She sailed back to India in February, 1949.

* * *

EASTER around the world means dawn, a new dawn of the spirit and a revival in nature. Beautiful new blooms, the early daring ones, and the skies of spring announce the Easter season in the United States. In Teluguland the long dry season is near its height. Temperatures on Easter Sunday may be as high as 100 degrees, but flowers abound in season, and during my childhood they gave the Telugu women a new idea about their contribution to the Easter service.

Christians gather from a home here and there just as Christians in America go to church from a house or city apartment here and there. We often live among Hindu neighbors just as some of you live among friends who do not accept Christ. American non-Christians sometimes think the day is for festival and display of finery. What do our Hindu friends think of it?



Koppole Chandravathy and Mrs. Hal Greef of Belvidere, Illinois

At the Christmas season Hindus hear us sing carols about the birth of our Lord. We sing in happy processions about our towns or villages. Then we sing again with great rejoicing that the Lord of whose birth we sang, died cruelly for our sins but that *He has risen again!* The two processions have a close relationship in the Hindu mind. They think, "We have our processions to honor our gods and now the Christians are having a procession to sing of the glory of their God." The resurrection is a new concept to them because they believe in transmigration of the soul, which is to be born again and again in varying forms in its struggle toward perfection and peace. They can comprehend much of our

motive during Holy Week, which we Telugus call the Week of Suffering. Every day all the churches have evening services for personal repentance and rededication, and on Good Friday there is the three-hour service.

The Easter service used to be rather barren until the women of the Telugu Woman's Baptist Convention saw a place for their gifts in the life of the church. Let us go to a service at Kavali and see what they do. Saturday evening the women go to the church carrying mango leaves and jasmine buds. For hours they work skilfully so that the whole church may be filled with the fragrance of the jasmine on the holy day.

The church bell is rung about 3:30 in the morning, a while before dawn, and Christians congregate at the church in high anticipation—school children and church members. This is to be the women's service and they are in complete charge. The leader asks for quiet, invokes God's blessing and then an orderly procession in single file marches along the highway into the paddy fields, away from the town, singing as they go, proclaiming the resurrection of Christ. It is probably five o'clock by the time they reach a place on the outskirts where there is a tank (reservoir), and some rocks help make an outdoor amphitheater. The people scatter, some to sit on the rocks and others on patches of grass. Often one of the women missionaries presides over the beautiful worship service. Dawn is just breaking and much of the service—hymns, responses and Scripture—is given from memory. A leader in the Woman's Convention will

probably give the Easter message. More singing, the sun comes up, and like the Marys of old, they return with great rejoicing. Men also attend this service, but it is conducted entirely by the women.

After breakfast everyone assembles for the service at the church. How the people love the fragrance of the jasmines that almost bursts upon them as they enter! At the front is a cross made of palmyra leaves intertwined with more of the delicate jasmines. There is much in the Bible about the use of frankincense even in the ancient service of the Hebrews described in Exodus, and this fragrance was among the gifts of the Wisemen to the Christ Child. Much of the glory of the Easter lily is its fragrance as well as its waxy, regal purity. The jasmine is our lily, pure and white like the risen Redeemer, triumphant over sin and death.

The pastor is in charge and there are special songs, solos, and little children have their place in the service. If villagers come from a distance, the pastor often combines Easter and the harvest festival. After the service the villagers bring paddy, such grains as millet, ragi, maize, also chickens, eggs, ghee (clarified butter), fruit in season, drum sticks (a vegetable, not chicken legs), money in their

church envelopes, or pledges for subscriptions. Sometimes the pastor calls the roll of families, and family by family they present their gifts. The deacons are a great help to the pastor at this service, and the morning sermon is sometimes preached by a guest pastor. Women sit at the pastor's right on one side of the church and the men and older boys on the left.

In the mission station of Kavali, a town of several thousand, there is a small church of some 250—about 200 school children, and friends in many outlying villages. Some of these villages do not have church buildings and on Easter they join the service in Kavali.

It is a day of feasting when even the poor villager tries to cook his rice with milk and brown sugar and have a *dahl* (split pea) curry, and the more fortunate housewife may delight her family with a pudding of cream of wheat cooked in coconut milk with raisins and nuts in it—*payasum*, if you want the Telugu name. There are no Easter eggs, and the bunny enjoyed by children in America would be rather sad in the climate of India.

Easter is largely a day of song. We have our own Telugu lyrics and more are being composed. They are accompanied by the violin, flute, harmonium and *my-*

ridangam, a drum, one of the most ancient instruments of India. The Easter hymn reproduced here is from my hymn book which I use on evangelistic trips in the village homes. Many of our hymns narrate the spiritual experiences of the first Telugu converts from among the high caste Brahmins. *Gospel Trumpet* is a book giving the verse story of Jesus' life with explanations. Many of you know of Dr. Hilda Lazarus, Principal of Vellore Christian Medical College, a rare Christian whom I admire greatly. Her mother's father, a Brahmin convert, composed many lyrics I love to sing in our village meetings. The Baptist hymnbook has given place to the interdenominational hymnal, but many of us still treasure our old books and old songs.

Such a day is Easter in my homeland. And on Easter in 1949 I shall again rejoice to join my Telugu sisters in the joy of the day dedicated to our Risen Lord. Alleluia!

► THIS IS A MOST INTERESTING TIME to be in India, writes Miss Olive E. Jones of Madras. "To see a nation newly experiencing its independence is a significant experience. The problems of India are now our problems. There is a new sense of national self-consciousness that India is now one of the nations of the world and its people are no longer subject people. There are still generalizations against the foreigner in India but individually everybody is cordial and friendly, perhaps even more so now that the people feel their independence. There seems to be increasing approval of prohibition of alcoholic liquor. India will probably be dry before the U. S. is again dry. I do not see as much intoxication here as I see in the U. S. It worries me when I think of the drinking that our Indian students see when they go to study in America."

యేసు లేచుటయందు నానందించుట.

(చా. *Hallelujah! He is risen.*)

హల్లెలూయ! యేసు లేచెన్ - ఆనందంబు పొందుఁజే - చెల్ల చెదరాదు మృత్యు -
వెల్లరును పాదుఁజే - కల్ల కాది చెల్ల యేసు - మాకు మెక్క జూదుఁజే ॥

హల్లెలూయ! యేసాపైని - యగ్రాసీనుఁ డాయనే - చల్లఁగా మా మృత్యునె -
యల్లకాల మాయనే - కల్లకాది చెల్లరును - పుణ్యులై యున్నారము ॥

హల్లెలూయ! మృత్యునా నీ - ముల్లు వీడి పోయెనే - ఎల్ల కాదు క్రీస్తునారికా -
వంచి నీకు బట్టను - కల్లకాది చెల్లయేసు - మా పునరుత్థానము ॥

హల్లెలూయ! యేసు లేచెన్ - ఆయనే పారివుఁడు - యెల్లకాల మేలుకఁజే -
యేసు చెల్లు ముతీ - హల్లెలూయ కల్లగాదు - యేసు మిత్తి గెల్చెను ॥

The Easter hymn in the Telugu language

TIDINGS



FROM THE FIELDS

The More Abundant Life

By ALDEN L. STONE

JESUS said about himself and his mission in life, "I am come that they might have life and that they might have it more abundantly." There are two rather intriguing questions which we ought to raise in regard to this passage if we would seek to understand its full significance.

First, who was Jesus talking about when he said, "THEY"—that THEY might have life and that THEY might have it more abundantly?

One afternoon George came into the Christian Center to attend a club meeting. He proceeded to do, as he had many times before, everything a boy could do to make life and the club meeting as miserable as he possibly could for all the boys and especially for the leader. He was mean, obstinate, disobedient, and disrespectful. Do you think that George could be included among the THEY that Jesus was talking about?

Maria had been doing it again! What? Fighting! For three successive days reports had come back to the Christian Center through the children that Maria had been involved in street fights with other girls. Then the Federal Housing Project Manager informed us that Maria would no longer be allowed in the project. We asked, "Why?" We were told that besides fighting she had been heard letting out a string of epithets that would have made some of our seasoned toughies seem like silver-tongued orators. Would Maria be among the THEY that Jesus was talking

about? Yes, when he was talking about the "more abundant life?"

John walked into the Center one morning. After a few introductory words of greeting, he soon came around to what was on his mind. "Julia and I are separated; she is going to get a divorce." Here were the tragic words which indicated the finish of the story of two young people who had been so much in love that others might well have been envious of their seemingly endless happiness. Now their home was on the brink of disaster because both of them could not see that their personal pride was standing in the way of reconciliation and happiness. Were Julia and John among those that Jesus might have meant when he said, "I am come that THEY might have life and that THEY might have it more abundantly?"



Instructing a boy at the Milwaukee Center in using a carvit machine

While on tour with a group of religious leaders through a local mental institution, we witnessed a small frail man being led by two orderlies down a long hall. He looked so helpless that he was a pitiful sight. Soon he was placed upon a specially equipped hospital cart and strapped down ready to receive an electrical shock treatment that might help restore his mental health. Could it be that this man might be considered on the list of these that Jesus meant when he said, "THEY?"

A woman brought her neighbor's baby to the Christian Center Baby Clinic. The baby was seriously undernourished. Here in this Christian institution one can recall the words of Jesus when he said, "Suffer the little children to come unto me and forbid them not for of such is the kingdom of God." Did this little one need help toward a more abundant life? Was it among the THEY?

Billy and Jackie were at the Center nearly everyday. They arrived early and stayed late. It was not unusual to see them on the street corner or in some doorway trying to keep warm in the early hours of the morning. They would be waiting for one of their parents to come home and unlock the door. Would THEY need help toward a more abundant life?

These stories could go on but you *must* understand why it is so important that we ask ourselves whom Jesus meant when he said, "I am come that THEY might have life and that THEY might have it more abundantly."

The second question we need to ask is, "What did Jesus mean by

the MORE abundant life?" Did he mean helping people to become better prepared for life? Certainly he believed in being well prepared for life. We read that at 12 years of age he sat among the learned doctors "both listening and asking questions." We do not know much about his boyhood days but we read, "And Jesus increased in wisdom and stature and in favor with God and man." Later Jesus said, "Learn of me." And, "Go ye therefore and teach all nations."

Did Jesus mean by the MORE abundant life helping people to be restored to good health? He, himself, healed the sick, aided the lame to walk, helped the blind to see, cured the demoniac, and revealed the will of God toward the injured by telling the Good Samaritan story. Did he mean helping people

to get along better with one another? Do you recall where he advised, "If thou bringest thy gift to the altar and there rememberest that thy brother has ought against thee; leave there thy gift before the altar and go thy way; first be reconciled to thy brother then come and bring thy gift." At other times, "Do not let the sun go down on thy wrath. Ye love me if ye love one another. Love your neighbor. Do unto others as you would have them do unto you."

Did he mean by the MORE abundant life helping people to find God and an inner peace? It was he who said, "Thou shalt love the Lord, Thy God, with all the heart. . . ." To Nicodemus he said, "Ye must be born anew!" To the woman at the well, "Everyone who drinketh of this water shall thirst again, but whosoever drinketh of the water that I shall give him shall never thirst, but the water that I shall give him shall become to him a well of water springing up unto eternal life." To the woman caught in the act of

adultery, "Hath no man condemned thee? Neither do I. Go and sin no more."

Yes, Jesus must have meant that by each of these ways we could help people to the MORE abundant life, but he would have wanted it to go further until one found the most abundant life in God. But Jesus did *not* say, "I have come that they might have life and that they might have it MOST abundantly but MORE abundantly." He wanted to start where help was needed and serve in any way he could to help bring the MORE abundant life to people.

Our Christian Centers try to serve God in the spirit of Jesus. In our Centers there are facilities for clubs, gym classes, craft groups, game rooms, forums, social activities, and a chapel for worship.

A Home Missionary says, "If any of our programs or facilities will help you to the MORE abundant life, you are welcome to come and share with others these opportunities. If then a child can find greater happiness in life by learning in our Center craft shop just how to use the talent that God has given him, he is welcome to come to the craft shop. But as missionaries we realize that a person might come to several of the activities offered at the Center which truly help him to a more abundant life BUT unless he becomes a Christian he will never know what it is to live the MOST enjoyable and abundant life in Christ. We seek to bring the more abundant life to our people that they may want to live the most abundant life in Christ.

A little, ragged, dirty-faced boy walked into the Milwaukee Christian Center one day and said to the director, "Say what have you got in this here dump, anyway?" The wise director welcomed the question and replied, "Come and see, I'll show you." Thus started a per-

(Continued on page 255)



Juveniles of different races at the Lincoln Christian Center, Sacramento, Cal.

MISSIONS CROSS WORD PUZZLE PAGE

No. 56—Salvation

ACROSS

1. "they shall . . . as white as snow" Isa. 1: 18
2. "and . . . out all mine iniquities" Ps. 51: 9 (pl.)
7. ". . . ye to the waters" Isa. 55: 1
10. "with an everlasting . . ." Isa. 45: 17
12. "break their bones, and . . . them in pieces" Mich. 3: 3
13. "should not perish, but have . . . life" John 3: 15
14. First note in Guido's scale
15. Verb neuter
17. "even so must the Son of man be . . . up" John 3: 14
19. "whereby . . . must be saved" Acts 4: 12
20. Ancestor of Jesus. Luke 3: 28
21. B flat, the seventh harmonic
22. Junior
23. The Indian mulberry
24. "Also unto thee, O Lord . . . mercy" Ps. 62: 12

28. "in their . . . will I write" Heb. 10: 16

29. "it is the . . . of God unto Salvation" Rom. 1: 16

30. "called the altar . . ." Josh. 22: 34

31. Eye (Scot)

32. "not to . . . the righteous, but sinners" Mark 2: 17

34. "he is of . . . , ask him" John 9: 21

35. Victoria Regina

36. "the . . . of man is come to seek and save" Luke 19: 10

37. Contr. for "this"

39. Toward the lee

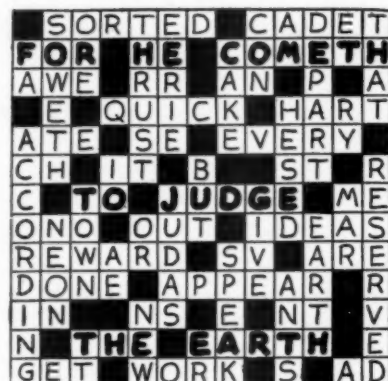
41. "but is passed from death . . . life" John 5: 24

43. "he satisfieth . . . longing soul" Ps. 107: 9

45. "Israel shall be saved in the . . ." Isa. 45: 17

46. ". . . is there salvation in any other" Acts 4: 12

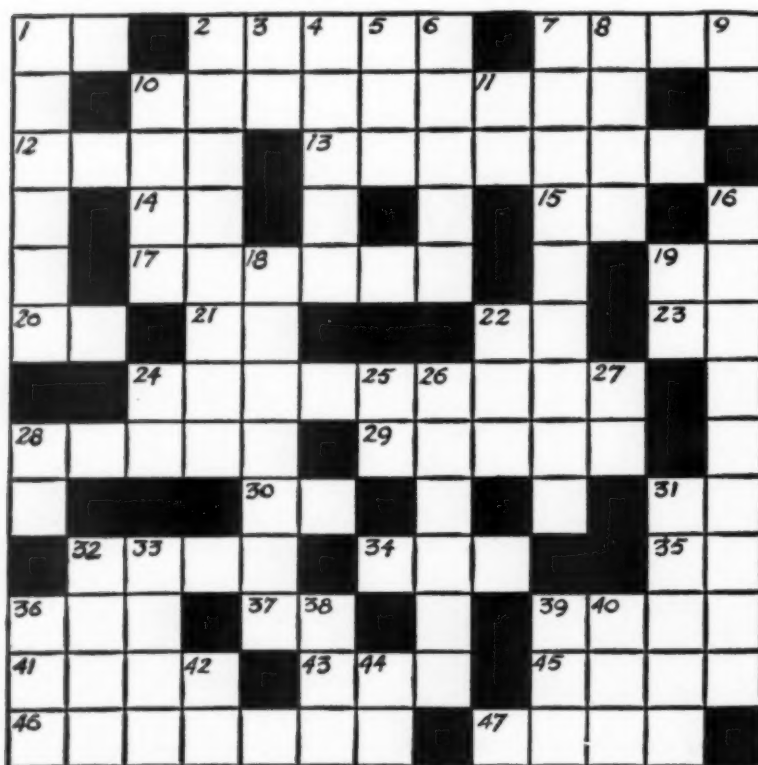
47. "Though he . . . me, yet will I trust" Job 13: 15



Last Month's Puzzle

DOWN

1. "he is . . . my salvation" Ex. 15: 2
2. "He that believeth, and is . . . shall be saved" Mark 16: 16
3. Low Latin
4. Manifest
5. Make lace
6. "he shall be king in my . . ." I Kings 1: 35
7. "Except ye be . . . , and become" Matt. 18: 3
8. Second son of Judah. Gen. 38: 4
9. Exclamation of inquiry
10. "believe to the saving of the . . ." Heb. 10: 39
11. A Benjamite I Chron. 7: 12
16. "hast . . . my soul from the lowest hell" Ps. 86: 13
18. "say all manner of evil against you . . ." Matt. 5: 11
19. West Australia
22. "to the . . . first, and also to the Greek" Rom. 1: 16
24. Baron
25. New Providence
26. Squint
27. Part of day
28. "and shew him . . . salvation" Ps. 91: 16
31. "Ho, . . . one that thirsteth" Isa. 55: 1
32. Geometrical figure
33. Prefix signifying opposite
36. "shall the . . . of righteousness arise" Mal. 4: 2
38. Sainte



39. "Go ye into . . . the world"

Mark 16: 15

40. An African worm

42. Old Testament

44. Same as 27 down

Our text is 10, 24, 41, 43 and 45.

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Interviews and Interviewers and the Interviewed

Last year a special committee was appointed to review the woman's program in the Northern Baptist Convention. This is a preliminary report of the committee's work

By MAIDA M. TRENT

AT the suggestion of the National Committee on Woman's Work, a fact-finding committee was appointed to review the total woman's program within the Northern Baptist Convention. Representatives of the two National Woman's Boards, the president of the State Presidents, and four area members make up this committee. Object of this study was to listen to any serious complaints, and to recommend remedies for apparent difficulties in the existing set-up as reported by women appointed or elected to carry on the work.

Members of this committee and others were delegated to attend the 1948 House Parties. Instructions were: approach these groups in the way which seems most advisable; do not influence them with the expression of personal opinions; draw from those present any suggestions for a more effective approach to the total task of the women. Nineteen state groups were visited and reactions were varied. Discussions ranged all the way from deep appreciation of the present set-up by experienced workers to a sort of "throw it all out of the window" and begin over again idea. Mainly the suggestions for improvement revolved around three points viz: avoidance of de-

partmental overlapping, simplification of working plans, and possible elimination of some areas.

Reports of these findings were tabulated. In September 1948 the committee came together again. Facts and suggestions were presented; simplified plans discussed; how to avoid overlapping studied, and the elimination or merging of certain departments considered. After thorough discussion of possibilities from the standpoint of the constituency, the committee deemed it wise to get the viewpoint of the executives and department chairmen, vested with definite responsibilities related to woman's work.

Accordingly in January 1949 the committee spent two days and two

evenings together. Since all boards involved had been meeting the same week in New York, the study group arranged to interview singly, heads of these departments and the department chairmen.

It was made clear to those interviewed that the members of the study committee had no "axe to grind"; that they were not coming with criticisms; but were merely bringing, to those qualified to answer, the questions which had been raised. Accordingly if changes are necessary the committee will gladly co-operate.

There is general agreement that radical changes should be made slowly. Nothing should be abandoned by one group until it is evident that another is ready and prepared to take it over. The change in responsibility for W.W.G. work, for example, was made without adequate preparation and has proven a costly experiment, as evidenced by the lack, in the past few years, of qualified volunteers for service in many lines. In most cases the "interviewed," who, too, felt that they did not have the "last word" asked for further co-operation from the women and also for suggestions helpful to the work under consideration. They also paid tribute to the woman's work through the years. Other leaders were quite willing to co-operatively break down or simplify mooted points while some felt that no changes could be made without hindering progress.

The committee is still studying suggestions made; will meet again in San Francisco and will complete investigations and be ready by 1950 to make recommendations and present their findings. In the words of Jane Addams, "there is no situation in life so tragic, but that it is possible to take a first step toward its possible solution." This study is a first step toward more efficient service.

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MISSIONARY • EDUCATION

Missionary Education At the Northern Baptist Convention

At the Northern Baptist Convention the Department of Missionary Education will be 30 years old! Friends of missionary education will rejoice in this experience and they will participate in the program that is being planned for them. A table of materials at which volunteers will be ready to assist the inquirer, will be found in the Christian Education Display in the Exhibit Hall.

On the second floor of the Convention Hall in the Poke and Grove Street corner every morning—*Tuesday through Friday*—a mission study hour will begin at 8 o'clock and close at 8:40. Outstanding leaders in the field of education and missions who lead consideration of the themes: *Co-operation for a Christian Nation; Japan*. Missionaries, authors, and other persons of note from the Northern Baptist Convention and from other parts of the world will be introduced. Projects will be suggested for churches for the coming year; books will be reviewed; materials introduced and an interpretation of Missionary Education for the different age groups and the total church program will be made.

Goats for Japan

At the meeting of the International Council of Religious Education in Columbus, Ohio, February 7-11, 1949, there was a banquet for representatives of the Adult Work Section and the Section on Missionary Education. Speakers included Dr. Paul H. Vieth and Jitsuo Morikawa; the former spoke on Japan and the latter on Cooperation and Minor-



APRIL MARK

ities. Both addresses were outstanding and stirred the people to action. An opportunity was presented to the group to purchase a goat for Japan; heifers are too large to be supported on the rocky slopes of Japan, but goats will provide milk for little children. Though this project was presented to the group with little previous preparation enough money was received to purchase two goats for \$100. Already word has been received from the Church of the Brethren that the goats will go out on the next shipment to Japan and will be sent to orphans there who not only will have the milk but also lovely pets.

Bible Book of the Month

The Bible Book-of-the-Month Plan is most effective when it is best understood. Therefore, once again the purpose of this simple program is restated.

The first purpose is to enlist multitudes of Baptists in concerted Bible reading over long periods of time. Over 2000 churches reported participating last year. In many other churches some of the members have been active. Hundreds

of thousands of books have been read; therefore, tens of thousands of readers have fellowshiped together. Thereby a part of the purpose is being fulfilled month by month.

In the second place the reader should become acquainted with the whole book. Many people sit down to read a best seller and finish it at one sitting. The Bible Book-of-the-Month Plan recommends swift reading for the purpose of getting the picture of the book as a whole. It is not intended for study or for slow deliberation but as a means of painting the whole picture as background for the incidents to be studied. The Bible Book-of-the-Month Plan should serve an additional program, not as a substitute for any Bible reading now being carried out individually or in groups.

Many pastors are using this plan as an introduction to their mid-week Bible studies.

The full list of Bible books for 1949-1950, beginning with May and running through April, follows:

MAY	<i>I Corinthians</i>
JUNE	<i>II Corinthians</i>
JULY	<i>Proverbs</i>
AUGUST	<i>Isaiah</i>
SEPTEMBER	<i>Acts</i>
OCTOBER	<i>Philippians</i>
NOVEMBER	<i>Nehemiah</i>
DECEMBER	<i>Matthew</i>
JANUARY	<i>Genesis</i>
FEBRUARY	<i>Luke</i>
MARCH	<i>Malachi</i>
APRIL	<i>John</i>

A little leaflet listing the Bible Books of the Month will be available for any church which plans to use this program.

Many churches are making their own Bible Book-of-the-Month bookmarks, stimulating their own

membership to this particular activity. In so doing they are creating a close sense of belonging to the reading fellowship in their own church as well as to the multitude of readers in the Northern Baptist Convention and to the users in our mission fields.

Some Churches are seeking ways to develop closer Christian fellowship through group meetings. Perhaps this year the Bible-Book-of-the-Month might be a matter of consideration in one such session each month.

Since 1949-1950 is to be a year

of special emphasis on Stewardship, the National Stewardship Committee had a large share in selecting books for this year. Because Evangelism is an on-going program, some of the books recommended by the Evangelism Committee have also been included.

THE BAPTIST YOUTH FELLOWSHIP

World Wide Guild

Royal Ambassadors

Dear Friends of the Fellowship:

The Baptist Youth Fellowship has adopted as its theme for the new year — *A Life Worthy of the Calling*. There is a good deal wrapped up in that theme. For one thing it states in one more way what the Fellowship has been trying to say in its *Disciple Plan*, not words but deeds, not only affirmation but life, daily, hourly life!

The theme also calls attention to a deep interest of young people and one which the Fellowship will accent in its program this year, the whole area of *vocation*. And this involves not only the way we earn our living but the Christian view of it in so many ways.

And the theme gives evidence of young people's desire to have a living part in the *Stewardship Advance* of their denomination. It calls for the all-out dedication of time and talents and abilities whatever the calling may be, wherever that calling may lead.

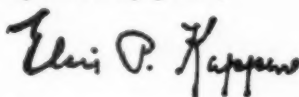
The Scripture which we shall find helpful to our theme is found in Ephesians 4:1 and might have been written to the youth of today.

"I therefore, a prisoner for the Lord, beg you to lead a life worthy of the calling to which you have been called, with all lowliness and meekness, with patience, forbearing one another in love, eager to maintain the unity of the Spirit in the bond of peace."

The theme hymn we shall be singing is "Rise Up O Men of God." Probably we shall be paraphrasing it to read Rise Up O Youth of God.

Something can happen in the world of the future which could turn its course if hundreds of young people plan and purpose to make Christian Discipleship their primary vocation and hold their daily work and life as a stewardship.

Very sincerely yours,



Going to Green Lake?

It is not too early to be planning on being at the Green Lake Youth Conference for it promises to be the inspiring experience it always is and on a subject this year especially important to youth—*The Christian and His Vocation*. The dates for the conference are from June 15 (evening) to June 25 (after breakfast). There are no quotas for states but you will need to get in touch with the state Convention office for registration and information on costs.

The program will consist each day of a platform speaker and a Bible presentation followed by small group sessions for discussion, Bible study and prayer, led by "cell group" leaders for the morning hours. Afternoons will be given

to workshop groups on the practical problems of youth work in the church and on the campus, especial attention being given to meetings. Vespers will be led by youth delegates at the conference and will be held at the new Vesper site on the lake. Evenings will be given to speakers and special programs.

Some idea of the depth and comprehensiveness of the program can be caught from the following themes for each day's thinking and discussion.

The Calling of Every Man (meaning of human existence); *Give Us This Day*. . . . (problems of the economic order); *Unto Caesar—Unto God* (the Christian in the political disorder of our time); *Whomsoever God Hath Joined* (the Christian in marriage and family life); *Facing the Claims of the Church* (Christian vocation in and through the church)

An array of leaders which would interest and challenge the thinking of any group of Christian young people has been planned, among them, John Oliver Nelson, editor of the *Intercollegian*; Marjorie Penny, Director of Fellowship House, Philadelphia; Milton Froyd, of the Department of Schools and Colleges of the Board of Education and Publication; Herbert Gezork, one-time leader of the Baptist youth in Germany; Clarence Jor-

dan, Director of "Koinonia Farms," Georgia. "Renewal Breeds Unity," "The Joy of Reconciliation," "Our Vocation in the Northern Baptist Convention" are some of the subjects these leaders will discuss.

Concern for Burma

Recently Burma, the land of our first foreign mission work, the land of the Judsons, has been holding the spotlight for Baptists. One of the missionaries waiting in England for a sailing to Burma writes, "The numerous revolts have resulted in a crescendo of anarchy and lawlessness in Burma during the past year."

Because the Karens have been noted in the news dispatches we have been concerned for the Christians a large number of whom were reported killed while attending Christmas eve services and homes and rich harvest were burned.

One of the missionaries writing about plans for relief for the stricken area says: "Whatever is needed by displaced, uprooted, suffering, hungry and homeless people becomes the need of those whose villages have been burned. Food, including many bags of rice, dried fish, salt, clothing, medicines for burns and injuries, dysentery, sores, infections, etc., vitamins for those who have been on short rations. Blankets will be most acceptable as it is cold and damp in the mornings now."

Dr. John E. Skoglund, one of

our foreign secretaries, has been visiting the field of Burma and other lands and meeting with missionaries in a conference in Rangoon. He reports that Forest and Frances Parsons and their little daughter Leslie Ann did not come to Rangoon and so evidently were safe in their station at Maymyo where they are hard at work on the language. Some B.Y.F.'ers will remember Forest as president of the Baptist Youth Fellowship and our first representative over seas.

We can show our real concern by our prayers that Christians and Missionaries may be used to bring about understanding and peace in this now troubled land. We can show it too in our renewed energy over the relief project "Hope Chests for Relief." If you have sent one or more boxes send another because you know of a new situation which needs you. We can contribute our share of the unified budget—one extra share—our "Shares for Success."

Missionary Materials for Youth in 1949-50

Two great themes will call for our attention and study in the coming year—both of them as always it seems, up-to-the-minute and of intense world interest—*Japan and Cooperation for a Christian America*. With our keen interest as Americans in the future of Japan, and with the challenge which Europe offers today to Christian forces working together anywhere in the world, youth and

their leaders will want to include these themes in planning their program for the coming year.

All of the books listed below will be ready in April, some of them in February and March. The missionary education program for young people suggests their use in the following groups.

Junior High Boys and Girls (12-14 years)

MORE ABOUT MIGRANTS, John D. Banks. A program guide on the home mission theme. 40 cents.

TALES FROM JAPAN, Marianna Nugent. Six stories with pictures. 75 cents.

TWO SWORDS. Biography of Joseph Nüsima of Japan. 15 cents.

THE MAN WITH TWENTY HANDS. Kenneth Wilson. Biography of John Mason Peck, first Baptist Home missionary. 15 cents.

Senior High Young People (15-17 years)

PROGRAM SUGGESTIONS FOR YOUTH ON COOPERATION FOR A CHRISTIAN AMERICA. Erma Ferrari. 40 cents.

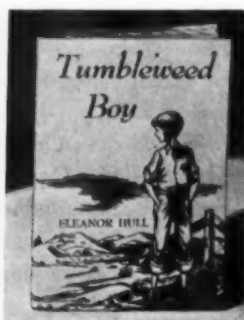
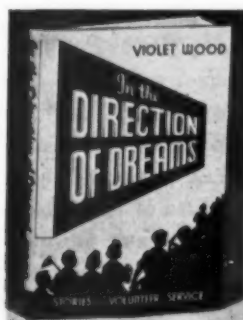
WHICH WAY JAPAN? Floyd Shacklock. Pictorial book that supplies facts on Japan. 60 cents.

PROGRAM SUGGESTIONS FOR YOUTH ON JAPAN. Gladys Brumbaugh. 40 cents.

Older Young People (18-25)

AGAIN PIONEERS, H. N. Morse. Basic pamphlet on home missions. 10 cents.

GUIDE FOR LEADERS ON JAPAN, Katherine Johnson. 35 cents.



LET'S ACT NOW, *Richard Terrell Baker*. The challenge of world missions to the church today. 30 cents.

TWO GIANTS AND ONE WORLD, *William Loos*. Discusses objectively relationships of the Soviet Union in the United States. 50 cents.

PUERTO RICO TODAY AND TOMORROW. *William F. and Ruth A. Hastings*. Problems youth should help to solve. 50 cents.

Program booklets based on the study books for each age-group of the guild are being prepared. The titles and prices will be announced later on these pages. Titles of study books follow:

Ann Judson Guild Groups
(12-14 years)

TUMBLEWEED BOY, *Eleanor Hull*. Story of a migrant family. Cloth \$1.75; paper \$1.00.

A NEW LOOK AT JAPAN, *Margaret Cobb*. A course on Japan including recourse material. 75 cents.

Sally Peck Guild Groups
(15-17 years)

IN THE DIRECTION OF DREAMS, *Violet Wood*. Experiences of young people giving volunteer service. Cloth \$1.50; paper \$1.00.

THE SEVEN STARS, *Toru Matsumoto*. A novel of seven Japanese young people. Cloth \$2.50; paper \$1.00.

Alma Noble Guild Groups (18-25)

MISSIONS AT THE GRASS ROOTS, *William P. Shriver*. The local



Lillian I. Hanson Chapter Jr. W.W.G., Claremont, N. H.

church touches social problems at home. \$1.00.

JAPAN BEGINS AGAIN, *William Kerr*. The role of Christianity in building a new Japan. Cloth \$1.50; paper \$1.00.

Two books which may have use in all age groups are:

SONGS FROM THE LAND OF DAWN, *Lois J. Erickson*. Poems of Kagawa and other Japanese. Cloth \$2.00; paper \$1.50.

FUN AND FESTIVAL FROM JAPAN, *Alice E. Gwinn and Esther I. Hibbard*. Ideas for recreational programs and special features. 50 cents.

New Hampshire Busy for Relief

The work in New Hampshire is going along smoothly as far as all reports indicate. The White Cross quotas are partly done with Puerto

Rico filled and East China will be off soon if things go as planned.

The Youth Fellowship Rally of the state was held in Franklin, N. H. on December 4th with a large crowd in attendance. A good program was offered with fun and fellowship included. Following this area rallies are being held in which the young people will take part. The B.Y.F. relief project had a boost in all of these.

The skit "Sing a Song of Brotherhood" has been given in many of the churches along with the packing of relief boxes. Three churches reported Scavenger hunts in filling of the Hope Chests for Relief. This seems to work well with the younger groups especially.

Here is a picture of the Junior Guild of Claremont with their hand made dolls for Puerto Rico.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Dear Boys and Girls:

Last month I told you a bit about my trip in Puerto Rico. This month I want to take you on

a short trip with me through a beautiful country, Haiti.

I landed in Port au Prince about 11:30 on Sunday morning. Met by

Mrs. Ruben Marc and an outstanding deacon from our First Baptist Church I was taken at once to see the new church that is

in process in Port au Prince. It is a beautiful building—very white with a high tower in front. The ceiling was almost finished, the floor had to be laid later. They were making the mahogany pews right in the building and how beautiful they will be when polished. The first service of worship was held there on New Year's Eve. The church will be dedicated on the first Sunday in March.

On that Sunday evening I spoke in the old church. There were 400 people crowded inside and 500 in the church yard outside. Every door and window was full. In that church the loud speakers are outside the building so those people who can't get in will hear, too. There were boys and girls, young people, and mothers and fathers. When women go to church in Haiti they always wear a hat whether they are one year old or ninety years old.

On Monday I flew up to Cap Haitian, the northern city in Haiti. Mr. Sanford Kelly met me and took me to visit our church at Acul where the children from four neighboring schools had gathered. Some of the children had walked four, five and six hours to be present. There were about 300 children in the group and they gave interesting songs and recitation of welcome to me, told something of their school work, their love of Jesus Christ and what they were doing to carry His story to someone else. Through an excellent interpreter I told the children some stories about our American boys and girls who love Jesus Christ, too.

Later I visited our Seminary at Limbe and saw another of our schools on the Seminary grounds. With Rev. and Mrs. Heneise I had my first all Haitian meal and it was delicious.

The next day I visited one of our schools at Cap Haitian and spoke



*Asaste Dassas and family—
layworker*

to a group of young people. That evening I spoke in our First Baptist Church at Trou. One of the interesting experiences was seeing come to church in a big bus about fifty workers at a nearby plantation. They had chartered the bus to come in especially for the service.

On Wednesday I drove from Trou to Port au Prince, about 180 miles through some of the most beautiful mountains I've ever seen. In the evening the Pastor and Mrs. Marc entertained us at a birthday and Thanksgiving dinner where we had delicious turkey, avocado, steamed breadfruit, beans and rice and some very unusual peaches. Birthday cake was cut later when more friends and guests arrived for the evening.

Early the next morning I visited the public market. It covers a square block and under its roof everything a person wants to buy can be bought. In one section is live stock, another dry cereals, grain and coffee, in still another section is jewelry, baskets, woven rugs, dishes, and bowls. Off in one corner is the kitchen, where some member of the family cooks the food for the other members who are in the stalls selling their produce. It was an interesting and busy place.

From the market I was hurried

to the airport and soon the plane came to take me to Cuba!

Your friend,
Florence E. Stansbury

Saya Gyi Finds a Gem

"What's the matter, boy?" exclaimed Saya Gyi (big teacher), to the boy standing on the sidewalk. "You look puzzled about something." "I am puzzled. I have been reading in this book called Saint John but I don't understand about this man called Jesus." "Why don't you have your parents explain it to you?" The boy hesitated for a second and then softly murmured, "I have no parents." "Who do you live with?" "No one in particular, just who ever will have me for a while." "Oh, is that so. Say, how would you like to go to school?" "Oh, that would be wonderful. I have only gone through the sixth grade." "We have a school at Pyinmana where we study about this man Jesus and learn about farming. Would you like to study about farming?" "I certainly would, my parents were farmers." "I am here in Rangoon buying supplies for our school and farm. As soon as I finish I will be ready to start back to Pyinmana. You get a good supply of drinking water for us because the jeep ride to Pyinmana will take all day and it will be very hot."

One, two, three, four, five—dong, dong—clanged the five o'clock bell. Maung Dwe rolled off his sleeping mat, folded up his mosquito net and rushed down the dormitory stairs to the well where the other boys were gathered to take their morning bath. Some were already pouring the cold water over them by the time Maung Dwe arrived.

After the boys had their morning devotions and tea they went to the classroom for their first class of the day. This was the first day of school and the boys were eager

to know just what classes they would be having. Saya Gyi informed them that they would study the Bible, learn how to raise pigs, chickens and grow field crops. They would also have training in carpentry, health and music. He also explained that every other day they would work someplace on the farm, either in the fields or helping to take care of the animals. At eleven o'clock the boys rushed out of the classroom to the dining hall where the cook had their rice and curry already for them. Maung Dwe was so happy. He knew now that he would enjoy being at the agricultural school. It was so nice to have a clean place to sleep, plenty to eat and to learn about Jesus.

Maung Dwe rested for a while after lunch but at two o'clock he was ready to go back to class. Saya Ma (lady teacher) instructed them to keep their rooms clean, get plenty of rest and if anyone became sick they were to come to her for medicine. She explained how cleanliness led to good health. One of the third year students told the story from the Bible about the blind man and explained that the students should help each other as the blind man was helped. That

evening the boys enjoyed playing basketball until time for their evening meal. After devotions they were all ready to go to bed. It had been a big day for them.

It was two months later, Maung Dwe was in the banana orchard with some of the other boys digging out khine grass (tall, fast growing grass). "This sure is hard work," said Maung Dwe. "Yes, and the worst part of it is that it will be grown up again in a couple weeks," replied Tha Zan. "Well, never mind, let's think about the trip we are going to take Sunday to Lewe. Do you have your part for the play learned yet, Maung Dwe?" asked Sa Po Tu. "Yes, and I certainly will enjoy acting the part of the Prodigal Son. I heard the quartet practicing last evening and they do splendidly. Saya Gyi said we would take the jeep and trailer so that we can take the seeds, chickens, pigs and equipment." "Have you noticed that pig lately which he has been feeding just rice?" "Yes, and those hens which he has been having penned by themselves. I always thought there had to be a rooster with the hens before they would lay eggs but Saya Gyi says not and he certainly is proving it."

"There goes the bell! We are going to have mo-hinga for dinner and I certainly do like it," exclaimed Tha Zan.

The time passed so quickly. Maung Dwe had been at the agricultural school over three years. He could hardly realize what a change had taken place in his life when he thought of those terrible times he had spent in Rangoon. He had learned so much about taking care of animals, growing crops and best of all, he had learned so much about the Bible. You see, about every week the students would act out one of the Bible stories. Maung Dwe loved to read all the Bible stories. They were so interesting since he knew their real meaning. He was old enough now to study about the various Bible characters. One day when Saya Gyi and Maung Dwe were talking together, Maung Dwe said, "You know, Saya Gyi, I would like to help other people as did some men and women in the Bible times." Saya Gyi was glad to hear this from Maung Dwe. It was just what he hoped Maung Dwe would say sometime.

From that time on Saya Gyi took Maung Dwe with him when ever he went on a tour to other parts of Burma. They would take seeds, fine chickens and pigs to various parts of the country where the people did not have good animals or seeds. Sometimes they would take clothing along for the people who were too poor to buy their own. Sometimes it would be three or four weeks before they would return to Pyinmana.

It was the third of May, as they were returning from one of their trips to the hill villages around Bhamo, when Maung Dwe stated, "Now that it is just about time for me to graduate, I have been thinking seriously about what I should do after graduation. Saya Gyi, I want to continue to help these hill

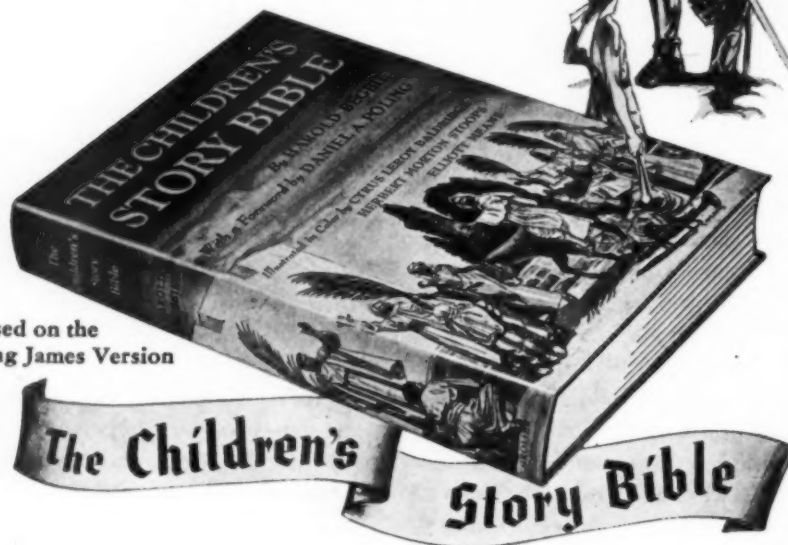


Children coming from church in Dondon, Haiti

The Publishers of THE BOOK of KNOWLEDGE Present

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The Bible Retold the
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cludes the choicest words from the Great Book itself — *The Ten Commandments, The Sermon on the Mount*, and many others.

Cyrus LeRoy Baldridge, Herbert Morton Stoops and Elliott Means made some of their finest color drawings for this book; in addition, there are full-page reproductions of paintings, engravings and sculpture by Rembrandt, Botticelli, Millais, Raphael, Leonardo Da Vinci, and many other masters.

Written by Harold Begbie, with introduction by Dr. Daniel A. Poling, President of the International Society of Christian Endeavor, and Editor of *Christian Herald*. The Children's Story Bible is one of the most worthwhile gifts you can give your child. Yet it is low-priced — to put it within reach of every home. Mail the coupon below for a free trial copy. Send no money now unless you prefer; pay the small price of only \$3.95 plus a few cents' postage, only if pleased. The Grollier Society, Inc., 2 West 45 Street, New York 19, N. Y.

Luther A. Weigle, Dean, Yale University Divinity School: "An excellent volume to put in the hands of children as they begin to read for themselves."

Sterling North, well-known book critic: "An excellent introduction to the Scriptures . . . even children raised on the comics can be held spellbound by the prose and pictures in this book."

Henry Smith Lelper, Exec. Secy., World Council of Churches: "An ideal book for children . . . superb rendering of the spiritual story."

Joseph R. Sizoo, President, New Brunswick Theological Seminary: "You surely have presented this story in most attractive form."

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people. They need help so badly and they seem so eager to hear about Jesus when I tell them the Bible stories." Saya Gyi's heart was full of joy. He had found another sincere Christian worker.

Now Maung Dwe is in the Seminary. As he stated in a letter the other day to Saya Gyi, "I have only six more months of schooling and then I will be on my way to help my fellowmen. How wonderful it will be to tell other people about Jesus' love for us."—Mr. and Mrs. Roger Getz, A.B.M. Agricultural School, Pynmana, Burma.

Hannah Comes Back

Little Sita ran across the mission school compound to tell the other children the good news.

"They are bringing Hannah back today," she announced.

The children stopped their play.

"What? Is she dead?" one of them was brave enough to ask.

"Oh, no, no. She is well and strong — cured. She will go to school with us again."

"That hardly seems possible," one of the older children said. "Nearly everyone who gets T.B. here in India dies. Her father died of it, and her mother has it very bad. Hannah was always thin and frail and, when she got that cold, she got T.B. right away."

"Yes, but don't you remember how the kind white lady took her at once to the hospital. Then all the teachers and we pupils here at this school all prayed for her. We prayed every day for her. Now she is cured."

"We will see. Maybe she is just living but will soon die." The older child was doubtful still.

That afternoon Hannah came. After she had put her box in the dormitory and greeted the teachers, she came out to play with the children. She was so happy to see

(Continued on page 251)

THE FOREIGN MISSION CHRONICLE

From the Cradle to the Grave in Missionary Service

NOTE—Owing to the prolonged illness of the assistant in the Foreign Mission Society who has heretofore compiled this information, the Chronicle has not been published since September, 1948.—Ed.

BIRTHS

To Mr. and Mrs. J. Lester Knox of East China: Susan Louise, Feb. 2, 1948.

To Rev. and Mrs. E. A. Bjork of the Philippine Islands: Bradley Scott, June 30, 1948.

To Rev. and Mrs. Loren E. Noren of South China: Barbara Joy, August 3, 1948.

To Rev. and Mrs. R. W. Getz of Burma: Robert August, Sept. 3, 1948.

To Rev. and Mrs. Carl M. Capen of South China: Craig Newland, Sept. 17, 1948.

To Rev. and Mrs. Philip J. Uhlinger of Belgian Congo: Nancy Joy, Nov. 3, 1948.

To Rev. and Mrs. R. G. Metzger of Belgian Congo: Paul Eric, Dec. 7, 1948.

To Rev. and Mrs. Tracy G. Gipson of South India: Carol Priscilla, Dec. 27, 1948.

To Rev. and Mrs. Forest Parsons of Burma: a son, January 25, 1949.

To Rev. and Mrs. Richard G. Beers of Assam: Patricia Lee, Jan. 30, 1949.

To Rev. and Mrs. Paul F. Hasel of Burma: Cheryl Kathleen, Feb. 3, 1949.

APPOINTMENTS

September 21, 1948: ABFMS—Mrs. B. L. Hinchman for Japan, Rev. and Mrs. Maxwell Joseph Chance for West China, Rev. and Mrs. James Lay Sprigg for West China.

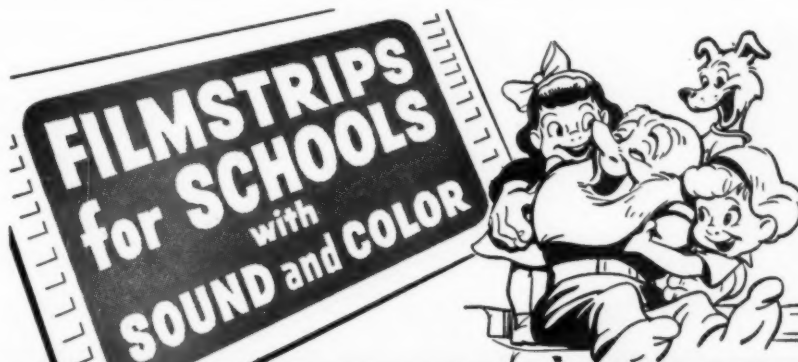
January 18, 1949: WABFMS—Ercell V. Bigge, M.D. for Burma and Phyllis L. Beckley for Japan. ABFMS—Rev. and Mrs. Michael Ray for South India.

MISSIONS

ARRIVALS

Ethel E. Nichols of Assam, Edna M. Stever, R.N. of Belgian Congo, May 21, 1948; Esther J. Ehnbohm, R.N. of Belgian Congo, June 13, 1948; Dr. and Mrs. Raymond E. Stannard and three children of East China, June 30, 1948; Dr. Josephine Lawney of East China, Viola C. Hill of East China, Dr. and Mrs. L. C. Hylbert of East China, Dr. and Mrs. David C. Graham of East China,

July 6, 1948; Ursula Dresser of India, July 7, 1948; Helen M. Benjamin, R.N. of South India, July 10, 1948; Rev. and Mrs. Elmer G. Hall and son, Miss Caryl Engwall, Miss Ruth Tuttle of Belgian Congo, July 21, 1948; Rev. and Mrs. G. W. Carpenter of Belgian Congo, July 17, 1948; H. W. Kirby, M.D. (retired), Mary E. Kirby, M.D. of Assam, Aug. 9, 1948; Robert H. Carman of India, July 29, 1948; Rev. and Mrs. Thorlief Wathne of India, July 28, 1948; Rev. and Mrs. J. P. Davies of East China, Sept.



THE LITTLE CLOUD
He hears man call for rain and gives his life to help



THE MIGHTY HUNTERS
Stars are Indian braves chasing a bear across the sky



THE BOY
Story of a pioneer boy who became a beloved president



THE RAGGEDY ELF
A stingy old elf finds gold isn't as good as friendship



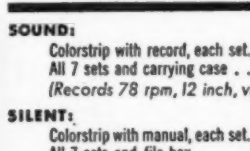
HOW THE BIRDS GOT THEIR COLORS Use a bit of rainbow paint on feathers!



BIKE BEHAVIOR
Smart alecs are funny, but they are sure to get hurt!



THE LITTLE STAR THAT GOT LOST
He had a special spot in the sky but he wouldn't stay put



SOUND:
Colorstrip with record, each set . \$7.50
All 7 sets and carrying case . \$52.50
(Records 78 rpm, 12 inch, vinylite)

SILENT:
Colorstrip with manual, each set . \$5.00
All 7 sets and file box . . . \$35.00

DEALERS: Write for free catalog & prices

Cathedral Films

1970 Cahuenga Boulevard, Hollywood 28, California

5, 1948; Miss Adelia Erickson of India, July 10, 1948; Miss Margaret Nasmith of East China, July 22, 1948; William E. Braisted, M.D. of South China, Oct. 2, 1948; Dr. and Mrs. Henry S. Waters of the Philippine Islands, Dec. 19, 1948; Myrtle Whited, Mrs. Victor Hanson of East China, Dec. 11, 1948; Rev. and Mrs. W. R. Taylor of East China, Dec. 19, 1948; Rev. and Mrs. W. W. Sutterlin and one child of South China, Nov. 22, 1948; Rev. and Mrs. A. F. Ufford, Rev. and Mrs. Gordon A. Gilbert and three children, Mrs. Gerden L. Johnson and two children, Miss Catherine Knight of East China, Miss Annis H. Ford of Belgian Congo, Dec. 24, 1948; Miss Lea Blanche Edgar, Miss Esther I. Salzman, R.N., Miss Ellen J. Peterson of East China, Jan. 25, 1949.

MARRIAGES

Marguerite E. Ordway (ABFMS) and Rev. John N. Nicholson (ABFMS), Portland, Ore., June 14, 1948.

Althea R. Anderson (ABFMS) and Burchard P. Shepherd (ABFMS), Rangoon, Burma, August 14, 1948.

Mary E. Kirby, M.D. (WABFMS) and Earl Hanson Berry, Merchantville, N. J., September 2, 1948.

Alice E. Hinton, R.N. (WABFMS) and George Blakeley, Rangoon, Burma, September 14, 1948.

DEPARTURES

Sadie E. Robbins, R.N.; Rev. Maurice Blanchard and Mrs. Blanchard and three daughters to South India, June 11, 1948.

Miss Althea Anderson to Burma; Dr. and Mrs. A. T. Fishman to South India; Mr. and Mrs. Gerden L. Johnson and two children to East China, June 25, 1948.

Rev. and Mrs. Edwin C. Brush to Burma and Rev. and Mrs. H. I. Frost to Bengal-Orissa, July 22, 1948.

Rev. and Mrs. Wilbur M. Fridell to Japan; Rev. and Mrs. Philip J. Uhlinger to Belgium for language study for the Belgian Congo, July 17, 1948.

Alice O. Jorgenson, R.N. to the Belgian Congo, Aug. 28, 1948.

Mrs. Earl H. Berry (Mary E. Kirby, M.D.) to Assam, Sept. 7, 1948.

Rev. and Mrs. B. W. Armstrong, Rev. and Mrs. Lewis A. Brown and one son to the Belgian Congo, Sept. 30, 1948.

Eva M. Shepard to the Belgian Congo, October 2, 1948.

Doris M. Wiseman to Belgium for language study for the Belgian Congo, October 20, 1948.

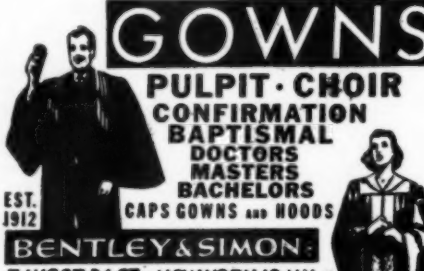
Carol B. Brown, R.N. to South India; Ruth Guida, R.N. to Assam; and Rev. and Mrs. Carl Verner

Radio at San Francisco

(Continued from page 235)

coming year and a program by the Baptist Youth Fellowship.

It is hoped that round table discussions, the Singing Pastors and visiting choirs will be heard and seen over radio and television, it was announced by the Rev. Charles H. Schmitz, acting chairman of the Northern Baptist Convention Radio Committee. Mr. Schmitz, who is minister of the Calvary Baptist Church, Syracuse, and an active participant in both denominational and interdenominational radio, was elected in February as acting chairman of the Radio Committee for the balance of the fiscal year, upon Dr. Stanley I. Stuber's resignation as chairman.



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Johnson to Bengal-Orissa, October 15, 1948.

H. W. Kirby, M.D. (retired) to Assam, Nov. 12, 1948.

Jennie L. Reilly, R.N. to South India, November 13, 1948.

Sigrid C. Johnson to South India, Nov. 22, 1948.

Nina C. Bowers to Bengal-Orissa, Nov. 27, 1948.

Margaret B. Smith, R.N. and Miss Evelyn C. Dixon to Burma, Dec. 3, 1948.

Rev. and Mrs. B. L. Hinchman to Japan, Dec. 19, 1948.

Florence E. Wormser to Assam, Feb. 6, 1949.

E. Grace Bullard to South India, Feb. 13, 1949.

DEATHS

Rev. Randall Capen (South China 1904-1942). Indianapolis, Ind., September 2, 1948.

Mrs. A. H. Henderson (Burma 1893-1939). Philadelphia, Pa., July 21, 1948.

Mrs. C. R. Marsh (South India 1891-1931). Fullerton, Calif., August 16, 1948.

Mrs. Wallace St. John (Burma 1899-1947). Newton Center, Mass. August 3, 1948.

Mrs. Ida B. Elliott (Burma 1904-1942). Monteagle, Tenn., Sept. 28, 1948.

Rev. F. W. Steadman (Japan 1902-1933). Lansing, Mich., Sept. 19, 1948.

Ethel M. Cronkite (Bengal-Orissa 1920-1943). Nashville, Tenn., Sept. 11, 1948.

Rev. Franklin Pierce Lynch, M.D. (Congo 1893-1923). New York, N. Y., November 20, 1948.

Mrs. Jacob Heinrichs (South India 1889-1911). Middlebury, Vt., January 5, 1949.

Mrs. John Marshall Foster (South India 1886-1923). Waterbury, Conn., January 9, 1949.

Rev. Frank King Singiser, D.D. (Burma 1913-1921). Watertown, Mass., January 31, 1949.

Missionary Education for Children

(Continued from page 248)

everyone that she could hardly talk fast enough.

Then she wanted to play all the games she had not played for so long. She even ran and jumped with the others. They could hardly believe that she could do so much.

"Just like the old Hannah, only stronger," they said happily.

The missionary lady was coming across the compound.

"We are having a thanksgiving service in the chapel to thank God for Hannah's cure," she told the children softly.

All the children gladly left their play and went into the chapel with Hannah and the missionary lady because they were truly thankful to God that Hannah was well and back with them.—*Genevieve Sharp Sowards.*

group, through a large collection of beautiful slides and a challenging message, something of the inspiration of the meetings of the World Council of Churches in Amsterdam last summer, and information concerning Baptists in the countries which she had visited. Considerable interest in D.P.'s was evinced by the group. She was introduced by means of an interview, conducted in a very professional manner by one of the members.

February's program had been planned prior to the January meeting, but by rare good fortune it further strengthened the interest in Displaced Persons. The chairman, Miss Priscilla Gipson, Christian Friendliness missionary in the metropolitan area and a member of the Parkchester Church, arranged for the presentation of the sketch, *The God I Know*, in the 1948-1949 program booklet, *Thy*

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Getting at the Heart of Christian Friendliness

In December 1948, the Evening Circle of the Woman's Society of Parkchester Baptist Church, New York City, was organized. Parkchester is an apartment community

of some 12,000 families. The church, organized about two years ago, is a World Mission Crusade project, and a church building is in process of erection.

For the January program, Mrs. Edwin W. Parsons brought to the

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Word—A Light. She changed the title to that given above, and added a second scene.

The program opened with a brief devotional taken in part from the program booklet, with the addition of other selections from modern poets on the theme, *The Fatherhood of God—the Brotherhood of Man.*

The sketch was introduced by the following brief announcement:

"We are to have tonight a dramatic sketch in two scenes, introducing the work and emphasis of the Department of Christian Friendliness. The first scene which may take place in the living room of any Parkchester apartment rings up the curtain on what might happen to our own personal attitudes and prejudices, and, except for four of us here this evening, we are the audience looking in from the outside. The second scene, on the other hand, involves all of us here in a *real-life* Christian Friendliness drama with our new friend and guest, Julia Roosaare, formerly from Estonia and a German D.P. Camp. None of us, then, will any longer be audience, but actual participants in the second scene of our drama—and therefore are asked to make comments when the second scene occurs."

The four participants in the first scene were grouped at the end of the living room. There was an intermission of a few minutes, allowing for a regrouping; then the second scene opened. A knock

was heard, and "Jennie" of the sketch, played by Miss Gipson, and "Sally" enter with the guest of the evening, Mrs. Roosaare. From the conversation, it appeared that the change of heart, brought about in the first scene, resulted in continued interest in different phases of Christian Friendliness, particularly that relating to D.P.'s in this country. Miss Gipson introduced the guest, a charming young woman, who quite won the hearts of her hearers. She told of what war had meant to her and to her family, of life as a slave laborer in Germany (she and her husband sawed wood in German forests), and later, when the Americans arrived, of life in a D.P. Camp of about 3,000 Estonians, where she became a social nurse, helping to distribute clothes and provide other needs of the families. Mr. and Mrs. Roosaare, who are Baptists, were sponsored, with others, by a G.I. veteran, and arrived in this country in February, 1947.

Mrs. Roosaare had with her many pictures, articles of handi-

craft, including some of her own work (she found work painting neckties), copies of the Estonian monthly magazine which her husband edits, and other items of interest.

All present at the meeting were actual participants, for all had questions. Miss Gipson told of her own experience in meeting a D.P. ship a few days earlier, and of plans to offer hospitality to D.P.'s who have to remain in New York for several hours while waiting for their train to other parts of the country. At least one of the group volunteered to serve at the Hospitality Center,—and so the program met one of the tests—"resulting in action."

In presenting the first scene, the real names of the participants were used, instead of the names given in the sketch, in an effort to bring the play as close to the local situation as possible. The part of the Christian Friendliness chairman was played by the member holding that office in the circle. Because the meeting was held so near Valentine's Day, attractive "heart" invitations were sent out.

It is hoped that this suggestion will help other groups wishing to acquaint their members with the plight of "Delayed Pilgrims" and what Baptists can do for them. It also illustrates how a small group may make use of the national programs.

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"Gung Ho"

By HARRIET GROVE

We had a meeting of the Woman's Society at First Church, which prompts me to write you. It was one of the finest I have ever attended. The theme of the evening was China and on the Sunday prior to the meeting, "Gung Ho" invitations were given to everyone in the church. I say "everyone" because the Woman's Society is meeting in the evenings this year for the first time and the men are invited—and some come too.

The room in which the meeting was held is quite large and had been literally transformed by the decorations. Peach blossoms made of small strips of crepe paper twisted on branches of trees were arranged in various places in the room with a tree of peach blossoms as the center of interest. There were also wires holding Chinese lanterns and smaller sprigs of peach blossoms.

The chairs were arranged informally in small groups of five and six rather than in rigid rows. A number of screens were used not only to make the room appear a little smaller by cutting off the corners but also as a place on which to hang and display all of the Chinese pictures which could be found. Several tables were set up in front of the screens on which were displays of china, pottery and carving which missionaries (who were on the program) had given us to exhibit. Also toward the rear of the room, a long table had been set up with samples of Chinese writing paper, brushes and bowls of poster paint so that everyone might try his hand at calligraphy. Immediately in back of this table, on folding doors, white paper with Chinese writing had been placed in each panel which gave the effect of a Chinese school or Chinese paper windows. A phonograph played Chinese recordings and

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altogether the atmosphere was quite Oriental.

A business meeting of the Woman's Society was held at 7:30 in a small adjacent room and at 8 o'clock the program began in the main room with the singing of "In Christ There is No East or West." The director of the choir gave a brief interpretation of Chinese music and a men's quartet sang three Chinese songs which the director had arranged for the occasion. Without further announcement and with a background of soft Chinese piano music, two girls dressed in Chinese costumes came, one from either side of the room, and read responsively portions of Margaret T. Applegarth's "A Lantern in Their Hands" and closed with a prayer, and then departed as they had come.

The pièce de résistance was five missionaries who have served in China—Mr. George Waters, Mr. and Mrs. W. W. Cossum and Mr. and Mrs. W. Robert Taylor. Our minister, Rev. James M. Webb, acted as moderator, and each missionary gave a resume of his work in China and his reaction to the present situation in China. It

was all quite informal and very interesting. The program ended with the Chinese song, 'A Parting Song,' via recording, which meant the end of the day. But it wasn't quite—the women of one of the circles, dressed in Chinese costumes, served tea with almond cakes, decorated cookies, peanuts, candied orange and grapefruit peel, and even some pumpkin

seeds. The pumpkin seeds had been provided for atmosphere but the missionaries taught us how to eat them and we were delighted with the nut delicacy we discovered inside the soft shell of the seed.

Mrs. C. A. Budd was the chairman and she is the one to whom credit is due. — Newark, Ohio.

NOTE—Miss Grove thoughtfully listed the source materials: *Fun and Festival from China* (35¢); *The World's Great Madonnas* (\$4.95); *A Lantern in Their Hands* (5¢)—all available at the nearest bookstore of the American Baptist Publication Society (or try your public library for the book). *Let's Try Chinese*, an interpretation of the Chinese language with words written in Chinese symbols, may be ordered from United Service to China, Inc., 1790 Broadway, New York 19, N. Y. Single copies free. The recordings will be found in Keynote Album #109, *Chee Lai*, Songs of New China, Paul Robeson and Chinese workers' chorus conducted by Liu Liang Mo. The music used was from *Fun and Festival from China*. The programs were cut from grey paper in the wall-and-gate design given in the China issue of *Program Pointers* (free; order from the *Open Forum*).

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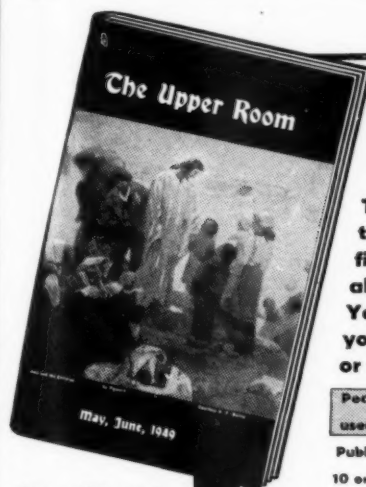
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"Behold, I have set before thee an open door and no man can shut it." Rev. 3:8

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TIDINGS

(Continued from page 239)

sonally conducted tour of the Center. First he was shown the gym. To many this represents the physical development of the people we serve, but to those who work with the boys and girls day by day it is also spiritual. We find it is oft times much easier to teach spiritual precepts such as, "Do unto others as you would have them do unto you" on the gym floor than it is in the Sunday school class. The little dirty faced rag-a-muffin looked with wide-open eyes and his ears did not miss a word the director uttered as the activities of each room were described. Finally they reached the beautiful little Chapel. Here the little fellow looked straight up into the director's eyes and exclaimed, "Gee, I never knew they had anything as nice as this in here!"

I hope that every time you read that great scriptural passage, "I am come that they might have life and that they might have it more abundantly" a new wealth of meaning will fill your minds and hearts. You understand, as do those who serve for you in our Centers that the **THEY** that Jesus was talking about are the same as those he was talking about when he said, "In as much as you have done it unto the least of these my brethren, ye have done it unto me."

In the spirit of the Christ who called us into service, your missionaries in your Christian Centers say, "We serve that **THEY** might have life and that **THEY** might have it **MORE ABUNDANTLY!**"



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Illustrations in this Issue

AFRICA—Contrasts, 206-209; Map, 208; Kimpese Baptist Church, 209.

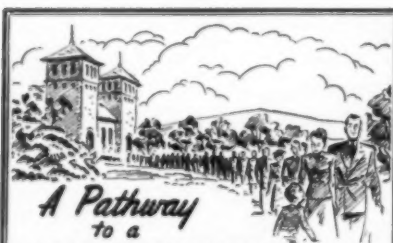
EUROPE—Cathedral of St. Peter, Rome, 204.

LATIN AMERICA—Haiti, Asaste Dassas and family, 246; Children in Dondon, 247.

MISCELLANEOUS—Spanish-American Baptist Seminary, Los Angeles, 217; Americans of Japanese ancestry, 218; Sioux Falls College students, 219; Wartime funeral service, 220; Shares of Success Poster, 235; Dolls for Japan, 233; Lillian I. Hanson Chapter, W.W.G., 245.

UNITED STATES—Long Beach, Cal., 214; California Temporary housing, 215; Desert Hot Springs church, 216; San Francisco, 234.

PERSONALITIES—Sandford Fleming, 211; Koppole Chandravathy, 236; Mrs. Hal Greef, 236.



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INSURING THE FUTURE

← Checking final details before boarding the Queen Mary for India: Ruth Guida, R.N., Carol Brown, R.N., Mrs. C. V. Johnson, and Rev. C. V. Johnson, with Mr. Dewey DeTrude, Associate Treasurer of the American Baptist Foreign Mission Society.

WE CAN INSURE THE FUTURE of Northern Baptist mission work by the sending forth of such consecrated and talented young people. Having just arrived in the Bengal-Orissa mission, Mr. Johnson wrote:

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